

THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

VOL. LV.—NO. 17.

PHILADELPHIA, WEDNESDAY, APRIL 27, 1887.

WHOLE NO. 2729.

Entered as Second-class Matter in the Post Office, Phila.

THE MESSENGER.
ISSUED WEEKLY
BY THE
PUBLICATION BOARD OF THE REFORMED CHURCH
IN THE
UNITED STATES.
Office, 907 ARCH STREET,
PHILADELPHIA, PA.
For TERMS, &c., see BUSINESS DEPARTMENT.

Poetry.

Abiding in Christ.

JNO. XIV. 27; XV. 10, 11; XVII. 22.

BY M. S. THOMAS.

A wondrous river floweth in my breast,
Down from God's throne of everlasting rest.
A sunlit river, peaceful in its flow,
Though round me earthly winds and tempests blow.

Within my soul a fountain ever springs;
Sparkling and fresh, its tinkling music brings
Thoughts of the upper world. While in its spray
A rainbow hangs through all the gladsome day.

Upon His throne in my surrendered soul,
My Saviour reigns, whose will is my control;
His love, the sunshine of this happy life,
Makes all things sweet, and banishes all strife.

The glory of the Lord from day to day
Crowneth with light the footsteps of my way.
Thus peace and joy and love and glory shine,
In blessed fullness in this heart of mine.

—Independent.

Notes.

THE wise man, I affirm, can find no rest
In that which perishes; nor will he lend
His heart to aught which doth on time depend.

'T is sense, unbridled will, and not true love
That kills the soul. Love better what is best

Even here below; but more in heaven above.
MICHAEL ANGELO
(To Victoria Colonna).

WHILE science has not spoken its last word, Christianity has. It has no truths to communicate save those already given in the Book. Here is a final revelation. All the truth that God intends to give the human race to make it like Christ has been given; no word more will ever reach us from the infinite and loving Father. It is this or nothing. If we are not satisfied we shall continue ignorant forever. "God hath in these last days spoken unto us by His Son."—Southern Churchman.

THE humorous faculty is a substantial blessing to a man, even to a preacher, for it gives him relief in times of severe strain, and often helps him out of difficulty when doing his work. Nearly all the great men we read of were marked in this direction. Many instances are given of men facing angry audiences that determined beforehand they should not speak, and conquering them by their irresistible good nature. But it is something that requires careful using, and many a one, not because he is trifling or irreverent, but because he lacks judgment and a sense of moral fitness employs it to his own destruction.—United Presbyterian.

SATURDAY night sermon-writing. I count this the crowning disgrace of a man's ministry. It is dishonest. It is giving but the last flicker of the wick as it sinks into its socket to those who, simply, if we talk about it as a bargain, have paid for the full light burning at its brightest. And yet men boast of it. They tell you in how short a time they write their sermons, and when you hear them preach you only wonder that it took so long. The first necessity for the preacher and the hod carrier is the same. Be faithful, and do your best always for every congregation

and on every occasion.—Homiletic Magazine.

Communications.

For The Messenger.

An Explanation that Does Not Explain.

Every once in a while some writer comes forward to explain in a smart sentence or two problems that have proved themselves to be beyond the depths of the world's most profound thinkers. We have an example of this smartness in an article in the *North American* for February, by Gail Hamilton, on Future Probation, which has just come under our notice. This writer ridicules the whole idea of probation, whether future, second, or first probation, whether another chance, or a chance after death, or any chance at all, and denounces it as "utterly unworthy of such a conception of God as the holy men of old and the holy men of to-day have enabled us to form." And her whole argument is based on her notion that probation is designed to enable God to determine whether men's characters are good or bad, which she clinches by saying that such probation is entirely unnecessary because God, as omniscient, knows every man's character every moment. "A probation to enable Him to ascertain and determine must, therefore, be only human endeavor to put the ways of the Creator into some sort of relation to human ways." So far for the criticism.

Then the writer goes on to give her idea, though she does it rather vaguely, of the meaning of man's condition here on earth, and the end towards which he is tending. This is simply the theory of evolution: that the evils of man's earthly state are the necessary condition, or accompaniment, of his rising from the animal state into the spiritual state, and that the end will be for all God's creatures the final victory of the good over the evil. Quite a short and easy way of solving a great and mysterious problem.

But it is easy to see that she quite misapprehends the right meaning of probation. This word as used in theology, and indeed as used generally, means man's determining his character, whether for good or evil. So the word is ordinarily used. If one is put on probation, it means that an opportunity is given him to determine and decide what his character is to be. With us it may include, also, in its meaning that the one on probation is to give proof by which we may know his character, but this is only a part of the meaning, the other and main part being his making proof of himself in the way of determining his character. But in man's relation to God it means that man is to determine and decide his character, not in order that God may know it (though some great minds, such as that of *Rothé*, have included even this in it), but that man may decide what it is to be. And such probation is not affected by the fact that God foreknows what the decision may be. Even in human affairs we may give a man an opportunity to try himself, even though we may be morally certain what the issue will be.

Now we say man was put on probation after God created him, not to ascertain what he was or would be, but that he might determine what he would be. His trial consisted in an act of free will, or choice, which determined his character for evil. We will not stop to consider the effect of this act upon his descendants.

When, now, Christ came and provided a salvation from sin and death, this salvation could become man's only on condition of his accepting it by free choice, by believing on Christ. We will not here stop to inquire whether he is able in his own strength to make this choice. We may hold that he is not, yet the grace that enables him to do so does not deprive him of freedom in making the choice. Here again there is a probation. Man is put upon trial to determine whether he will accept of Christ and be saved, or reject Him and be lost. Some do accept

Him and some reject Him. Unless we hold to fatalism we must see in this difference a power of choice in some sense, so that the responsibility of rejecting Him rests with man. We may, indeed, hold that none could be saved except by the grace that moves him to accept of Christ, yet the operation of grace is not of such a character as to deprive man of the power of choice; or, in other words, he is not saved against his will. May we not, then, call this a probation also, under new and different circumstances, among which is the fact that the choice now is made by each individual for himself. This does not mean that it is a probation to determine whether man is good or evil, that has already been determined, and no man now can, by a mere act of his will, determine it otherwise; but it certainly is a probation, or trial, to determine whether he will accept salvation or reject it. Hence it is altogether proper to say that man, all men to whom the Gospel comes, is placed on probation in this life. The question lately raised by the "New Theology" is whether this probation will be extended equally to all men, and, therefore, whether, in the case of those to whom Christ is not known in this world, there will not be an offer of Christ made to them after death and before the final judgment. We do not propose to consider this, our aim being merely to show that it is not an absurdity, as Gail Hamilton so easily asserts, to speak of man being placed on probation.

As to the second point, it is easy enough to assert that man's present state is merely a process of education for a higher and better life, and that the sin and misery in the world are merely necessary conditions for this process of education, but it is not so easy to prove this assertion, or to give rational arguments to support it. The fact is, that so far as individuals are concerned they "do not abate in the direction of a higher and better life. Multitudes, as we see every day, instead of growing better only grow worse under this process of education. Sin is not like the mistakes of a child in learning to walk, rather it leads from bad to worse, and all the suffering that attends and follows it does not lead men to abandon it. What reason, then, have we to think that those who die in their sins will educate any better in the next world. The fact is that we are entirely dependent for our knowledge of that world upon revelation, and the Bible does not teach that men who reject Christ in this life will accept Him in another, but it does teach directly the opposite. The assertion that all will finally come right is based on a mere sentiment that has no facts of experience and observation to support it any more than it has the Bible to confirm it. Both alike are against it.

If it be said that while multitudes of individuals go wrong to the end of life, yet the race as a whole is steadily moving towards a higher plane, this can furnish no consolation to those who die in their sins, except the consolation of the Pantheist, that the individual ceases entirely to exist after this life, but this is only the dark prospect of annihilation, from which all men instinctively shrink.

But how can we make the fact that multitudes of the human race perish forever comport with the goodness and love of God? There is a mystery here which our finite reason may not be able to fathom, but certainly those who have salvation offered to them and voluntarily reject it cannot complain that God treats them unjustly. We may say that God in infinite wisdom determined to create beings endowed with free agency as a necessary condition to the development of the highest order of life and happiness, even though it involved the contingency of many being lost. But who are we to fathom the mind of God in the creation of man? Every act of His towards our race breathes forth His infinite goodness and infinite love, even to the gift of His only-begotten Son, who died to redeem man. This sacrifice is sufficient to show that sin is a dreadful evil, and that when salvation is offered to men they should not trifle with God by devising methods and

theories by which this offer is rendered of no account in their minds. So far as the evolution theory tends to do this it is simply a device of the evil one to delude men into eternal ruin. This is its greatest delusion, that it rules out the necessity of the atonement.

The most dangerous error of evolution is that it denies, must deny, the evil of sin. It makes sin to be simply a necessary condition for the evolution of moral goodness, and thus makes sin itself really a good thing. And then there can be no proper meaning or reality in the Atonement. If what is called Christian evolution claims that the Atonement itself is involved in the natural evolution of the race, it is simply begging the whole question, for it makes Redemption itself a fact involved in the original creation of man. Then the fall of man was merely a step in the process of evolution, to prepare the way for the atonement, and so evolution attempts to swallow the whole mystery of supernatural revelation. Its logical conclusion is downright fatalism.

The mystery of human destiny is not to be rationalized by a few pert assertions. It takes in a world of existence that lies beyond our present life and our present experience, and a problem that does this needs a higher light to interpret and solve it than merely the light of man's natural reason. It is wisest and best to take God's Word for our guide, and believe and follow it, and wait for a full rational solution in a world where greater light will be imparted. No doubt in a future life many things that we cannot understand here will become plain, and God's ways to man will be fully justified in the light of sanctified reason. Let us not imagine that because we have invented railroads and telegraphs we are wiser than the wisdom of God's holy Word!

T. G. A.

For the Messenger.

Number of Ministers.

"W. M. D.," in THE MESSENGER of April 13, investigates the discrepancy (and its cause) between the number of ministers given for 1886, in the *Synodical Statistics* and in the *Almanac*. The former is 802, the latter 855, a difference of 53. He asks, "How does it occur that there should exist so great a variation in numbers? Where does the fault lie? Which is right? or, are both wrong?" This is a problem that has puzzled previous writers for the Church papers. W. M. D. throws light on the causes of some of the discrepancies. So far good. But the main cause is overlooked. The *Synodical list* is the list for the month of May; the *Almanac* is the list for October, a difference of six months. Let me explain:

1. The *Synodical list* is made up at the meetings of the Classes, generally in May, by a committee, and the clerk simply transcribes and transmits it to Synod, which meets in October. A few clerks may possibly include subsequent additions, but this is not generally done. Hence the number 802 represents the roll of ministers as it stood in May. This is probably very nearly correct, with the exceptions W. M. D. points out.

2. The "Almanac man," about Oct. 1st, sends out postals to the Stated Clerk, for a correct list to date. This list, therefore, represents the roll as it stands 6 months later than the former. Now if we remember that the Seminaries graduate every year, on an average, about 40 or 45 ministers, it is easy to see why the October list should be about 40 larger than the May list.

The method adopted by the publishers of the *Almanac*, of late years, is the true method to get the exact number of ministers. Of course there may be a few names given that ought not to be in the list, and a few may be accidentally omitted (the two probably balancing each other). But the number 855 for October is probably very nearly correct. The names are all printed, and it will be hard to point out a half-dozen errors. That the above explanation of the cause of the discrepancy is the true one, is evident from the fact, that the same discrepancy has occurred for

many years past and must, therefore, have a permanent cause, and this cause is the fact, that the *Almanac* presents the number of ministers six months later than the *Synodical tables*. J. H. G.

For the Messenger.

Foreign Missions.

The following interesting letter from Rev. J. P. Moore, gives a full and satisfactory account of his labors during the three years and a half of his sojourn in Japan. His work in Tokio and vicinity has resulted in the organization of one of the most promising congregations in the imperial city. Besides this, he has acquired a knowledge of that difficult language, and is able to preach the Gospel in that tongue. A private letter from a gentleman in Japan says: "That among the new missionaries in the field, Rev. Mr. Moore stands high as a preacher in Japanese, speaking with fluency and correctness, and challenging the respect of all the audiences he addresses." Then he has been engaged in the educational work in the schools of Tokio. Altogether his life in Japan has been an earnest, laborious, and successful one, and the Church can look forward with hope to the results of the combined labors of the missionaries when they shall be established fully in Sendai. With such missionaries in the field, such grand openings for Christian work, such a loud call as now comes to the Reformed Church, surely the response must be all that they need to carry this work forward to a glorious consummation.

T. S. JOHNSTON, Secretary.

Thinking that it might be of interest to the people of our Church in general, and the friends and supporters of Foreign Missions in particular, I will write out a few thoughts which naturally suggest themselves to my mind, as I am about to close my labors here in Tokio, and remove to another part of the Empire.

It is just three years and a half since I first set foot on this land of the Orient. That the first few years of a foreign missionary's life are eventful years, goes without saying. Everything is new and so vastly different from what one has been accustomed to. Yes? Scenery, air, people, language, customs, work and methods of work, all so completely different, that one is at first in a constant state of excitement and kind of bewilderment.

During these three years and a half the Lord has greatly blessed us and mercifully spared our lives. True, we have not always lived on the mountain top of health, prosperity and happiness. We have had sickness, trials and disappointments, too. But with these trials and afflictions the Lord gave us grace and strength to bear them, and opened up, always, a way of escape.

We feel that we have been benefited spiritually; our faith was tested and strengthened in this way, and we had new and enlarged experiences in the sustaining power of divine grace, and in the goodness of the Lord our God.

As is known, the first three years of a missionary's life are, and should be, principally devoted to the study of the language and preparation for his work. Along with his studies it may be well for him, to a certain extent, to engage in a practical work; provided that his work also serves him in his studies. I have, during these three years and a half, in connection with my work, not lost sight of the duty and the necessity of making progress in the language, using a part of each day in pure study of the same.

Looking over my ministerial record, I find that I have baptized 67 adults, 9 infants; solemnized 2 weddings, but was not called upon once to officiate at any funeral.

In my second year, I commenced to teach some private students at my house in Tsukiji, and, at the same time, started a prayer meeting which was held at the house every Sunday evening. The result of this work was five converts. Afterwards, when I moved out into the city, these converts followed us, and the meetings were continued. This work, com-

menced in Tsukiji and carried on at Bancho, continued to grow, until a year ago a congregation of some eighteen members was organized, which, at the beginning of the present month, numbered forty members. Besides this work I also assisted in the general work, visiting occasionally all our out-stations, preaching and administering the sacraments. In view of my removal to Sendai, the congregation at Bancho has been united with a neighboring independent church. This united Church, consisting of about eighty members, is called the Bancho Union Church, under the care of the U. S. Reformed Church Mission. Sunday, the 6th inst., the union was celebrated. Bro. Gring and his wife, three native pastors, Mrs. Moore and myself met with a large congregation.

Rev. Mr. Ogimi, a graduate of Rutgers College, U. S. A., pastor of a neighboring church, and teacher in the Union Theological Seminary of Tsukiji, preached the sermon. One of the other pastors, Mr. Gring and myself, also, made addresses. The services were concluded by the celebration of the Lord's Supper, of which a goodly number took part.

This church is located in one of the best parts of Tokio, and promises to become, in time, a strong and influential congregation. It asks from our mission three hundred dollars towards the erection of a chapel, and then promises to be self-supporting. I hope our Mission will be able to aid these brethren to this amount, thereby putting them on a self-supporting basis, which is of the greatest importance. Sunday, the 13th, I visited, Inotsuki, one of our stations in the country. Here I also baptized 19 persons (15 adults and 4 children). A four hours meeting, from 2 o'clock in the afternoon till 6, with baptism and the Lord's Supper, was held in one place. Afterwards, we visited the house of a sick woman, whom we baptized and to whom we administered the Sacrament of the Lord's Supper.

In the evening we held another meeting at the hotel where we stopped. This meeting continued from 8 till 10½ o'clock, and like the afternoon meeting was largely attended. Among the nineteen baptized there were two families, each consisting of eight persons. In one family there were grandfather, some eighty years old, his aged wife, his son and wife with their four children. In the other, father and mother with their six children. Surely the angels in heaven must rejoice exceedingly, when such large families together turn from darkness unto light, and become members of the kingdom of Christ.

I was greatly interested in this aged couple. It was the first time I had met them; and because of my leaving Tokio so soon, thinking it might be the last time I would meet them on earth, before leaving them, and in a short conversation we had, told them that if not on earth, I would meet them in heaven I hoped, and then bade them a heart-felt good-bye. Can you, dear reader, fully realize the great change that must come over such a family? A family of three generations always worshippers of idols. Now all idols thrown out and instead, a Christian family altar erected!

At Iwatuki we have now 67 members, comprising twenty families. The work here in Tokio and vicinity, as also at Sendai and the North, is in a most flourishing state and calls for renewed support from our Church.

Some one may chance to read these lines who is not interested in, and who does not support, our foreign missionary work. Let me say to you that could you but for one hour share our feelings and our experiences, you would, I am sure, support this deserving and growing work. And could you but come here and know all that we know and see all that we see, of the work and its needs; the grand opportunities for usefulness, and the demands there are for Christian work, you would also, I am sure, share our feelings and enter into our enthusiasm. Would that I could in words tell you the grandeur of this work. Would that I could arouse our Church at home to a full appreciation of this work.

But I thank God for what we are already doing as a Church. I believe that the God of Missions will more and more stir us up to the importance of preaching the Gospel to those who are in darkness. Japan is ripe for the harvest. It is the opinion of sober thinking men that Foreign Missionary work by the Foreign Missionary, in Japan, will be mainly done in the next ten or twenty years.

Should I live the allotted time of man, and continue in this work as I hope to, I believe my successor need not be appointed. He can be sent to China or Corea, in which countries it seems that the Lord is opening a wonderful door for the Church to enter and do missionary work. Now is the accepted time to do missionary work in Japan. Men, money and prayer for the present, not for the future should be the motto of all who are interested in the Christianization of this beautiful "Island Country."

J. P. MOORE.

Tokio, Japan, March 18, '87.

Death of Rev. T. Grosshuesch.

Rev. Tillman Grosshuesch, after enduring affliction for several months, died at Timothy, Manitowoc County, Wisconsin, on Wednesday, March 30, 1887, and his funeral took place on Monday, April 4th. He was in his 60th year. He was born in 1818, in Neukirchen, at Meurs, Dues-

seldorf, Rhine, Prussia. He emigrated to America, in 1847, and landed at New York, October 27th, of that year.

He did not enjoy the advantages of a regular course of education, but diligently availed himself of the means within his reach, and wisely improved every opportunity afforded. His theological studies continued through three years. He spent one year, 1854-55, in the Theological Seminary at Tiffin, O., and two years, 1855-57, under the instructions of Rev. Dr. J. Bossard, who was then pastor of the Emanuel's congregation at Town Herman, Sheboygan County, Wis., where subsequently the present Mission House became established.

He was examined and licensed by the Sheboygan Classis, January 9, 1857, and ordained in the same year by the New York Classis. During his ministry of thirty years, he served seven different pastoral charges, namely:

1. The Reformed congregation at Rochester, New York, for a period of seven years, from October 11, 1857, to October 12, 1864.

2. The Reformed congregation at Ebenezer, Erie County, New York, about two years, from October 16, 1864, till in 1867.

3. The Salem, Ebenezer charge, in Manitowoc County, Wis., about six years, from 1867 to 1873.

4. The Lanesville charge in Harrison County, Ind., one year during 1873 and 1874.

5. The Grand Prairie charge, in Richland County, Ill., about five years, 1874 to 1879.

6. The Linton congregation at Linton, Greene County, Ind., about five years, 1879 to 1884.

7. The Salem, Ebenezer charge, in Manitowoc County, Wis., to which he returned in 1884, and continued his pastoral care here to the close of his life.

Brother Grosshuesch, though already somewhat advanced in years, consecrated himself to the work of the Gospel ministry from conscientious motives and with full purpose of heart, only desiring to know and do the will of God. He was a modest and quiet disposition, diffident and unobtrusive in his manner of life, and labored earnestly and self-denyingly in the vineyard of the Lord. He was a man of deeds rather than words, being averse to display or "sounding his own trumpet." But in his own quiet way he was ever faithful and devoted, and under the Divine blessing accomplished a good work as a minister of Christ.

He was a man of sincere and exemplary piety, aimed to magnify his office by the faithful discharge of duty, and endeavored to promote the interests of the Church, as well as to edify believers and lead sinners to a saving knowledge of the truth as it is in Jesus. His ministry was in some respects that of John the Baptist, but also of Divine favor and usefulness. The results therefore can not be demonstrated by mathematical calculation, but will be known when revealed in the light of eternity. His labors are ended, his mission on earth is fulfilled, and he has passed peacefully to his blessed reward.

Miamisburg, O.

I. H. R.

—Christian World.

For The Messenger.

Concerning the Una Sancta.

The conviction among all classes of evangelical Christians that there ought to be greater unity in the Protestant Church seems to be growing stronger every day. The Episcopal as well as other denominations are taking the matter in hand, and giving it their earnest attention and thoughtful consideration. It is meet, right and proper for them as well as others, so to do. We fear, however, that the subject has not as yet been studied nor discussed in its more profound and far-reaching bearings as it should be. It is quite an easy thing to sit down and draw out a plan on paper by which two or three or more denominations may be united; and then to show the numerous advantages that would accrue to the parties concerned from such a union; but we apprehend that to bring old historical denominations into a true, living unity, is a much more difficult task to perform. The latter method, as we look at it, requires a much more careful study of the past history of the Churches, as well as by the claims of the urgent present and of the still more urgent future. In a matter of such great importance, it is not difficult for any one, as we think, to see which of these two methods is the proper one.

A sad illustration of the first mode of proceeding, which we regard as mechanical, or even worse, commercial, we find in the New York *Independent* of a recent date, in two carefully prepared essays from a minister of the Dutch Reformed Church—the Rev. Wm. Veenschoten. He proposes in substance that his own denomination should unite with the Presbyterian Church, and tries to show how all the necessary details involved in effecting a union with the Presbyterian brethren might be easily arranged so as to be satisfactory all around. In plain language, this means absorption, a lowering of the Dutch flag, and a blotting out of the Dutch Church on this part of our continent. So it strikes us. When we read this proposition we were deeply moved; in fact it excited our blood, and we felt like telegraphing to our Dutch brethren at once to do no such a thing—not to listen to such a charmer. They have an important mission to fill in the Church and so have we, and if we do not fill it, no

other body can fill it as well as we. Our own branch of the Reformed Church has a claim, as we think, on our Dutch brethren, just as they have upon us, founded on our intimate relationship; and so we think we have a right to enter our protest, for whatever it may be worth, when, as it appears to us here in this state, it is proposed to obliterate their name from the roll of evangelical Churches in this part of the world.

The writer in the *Independent* is opposed to including the German Reformed in the transition, at least for the present, but thinks that after the one body is absorbed and assimilated the way will be opened for the absorption of the other also. He seems not to know that the two bodies are in a certain sense Siamese twins, and ought not to be separated from each other in that way. We doubt very much whether the Presbyterians would like to separate the two from each other in such a style.

The Lutheran brethren have some divisions among themselves, and are so much engaged in fighting them out in order to heal them up in the end, that they have scarcely had time to consider the question of a higher unity for other evangelical Churches. Still they are watching the signs of the times attentively, and occasionally they also feel prompted to express themselves in regard to the Una Sancta, or one Holy Catholic Church at large. The *Lutheran Observer*, edited by the Rev. Dr. F. W. Conrad of Philadelphia, a fluent writer, an eloquent preacher and public lecturer, a short time ago expressed his views vigorously on "The Only Hope of the Unity of the Church." They are of such a character that we deem it proper to lay some extracts from his able article before the readers of the MESSENGER for what they are worth. As Dr. Conrad is pretty extensively known in the Reformed Church, his remarks will no doubt be read with interest.

After speaking of the supremacy of the Scriptures, of the Church of Christ as a body in which "the members are in organic union with each other, of the evil of schism, of the necessity of unity among believers, and then quoting the prayer of the Saviour for His disciples, that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me," he goes on to say:

"In the light of these burning words that fell from the lips of Christ, the unity of the Church becomes invested with momentous importance, and everything that stands in the way of its final consummation must be either modified or removed as imperfect and unscriptural. What are some of the impediments to the unification of the Church which have become conspicuous in her past history? We answer:

"The recognition of great teachers as theological masters, and the implicit acceptance of their teachings as though they were infallible; the formulation of creeds, extended to points not clearly revealed in the Scriptures, and the imposition of an absolute subscription to all their statements; the nondiscrimination between fundamental and non-fundamental doctrines, as alike essential to true faith, sound orthodox and ecclesiastical unity; the requirement of a perfect agreement in sentiment on all points, set forth in human symbol, as in perfect accord with the Holy Scriptures, a degree of unity never attained and unattainable; the overestimate of the peculiarities of one denomination by its members, and the disparagement of those of others; the unwarranted assumption of possessing the whole truth without any admixture of error, and the exclusion of all others as heretics unworthy of Christian recognition and fellowship; the setting up of the pretentious claim of constituting alone 'the one Holy Catholic Church'; and the stigmatizing of all other denominations as heterodox sects, without the pale of the Church." * * *

"But how can these separatistic tendencies and barriers be removed, the errors that have been incorporated into creeds be discovered and corrected, the divisions of the Church healed, and her scattered members be brought together in one fold, as 'one flock' under 'one Shepherd'? From the history of Romanism and Protestantism, it is evident that the only hope of bringing about the unity of the Church must be found in the true recognition of the supremacy of the Scriptures, the untrammelled exercise of the right of private judgment in subjecting all creeds and other human writings to this infallible test, and liberty of conscience to believe, teach and act according to the conclusions thus obtained through the aid of the Holy Spirit.

"Thus they may discover a common consensus in which all could unite, when the unity of the Church which Christ foretold, for which He prayed and died, and the duty of laboring for which He enjoined upon all His disciples, will be attained and prove the necessary precursor of the conversion of the world."

Dr. Conrad represents the General Synod of the Lutheran Church in his paper and writes as we believe from his standpoint.

The Rev. Dr. B. M. Schmucker, literary editor of the *Lutheran*, also published in Philadelphia, in noticing the articles on Church unity in the Jan. No. of the *Reformed Review*, gives utterance to some noble thoughts on the subject, which we should like to insert here also, but we have no copy of his paper on hand from which to make the quotations very much to our regret. He represents the General Council of the Lutheran Church as editor, possesses a broad culture, a refined taste,

and stands among the first of the literary of his own Church in this country. He acknowledges the deep and solemn importance of Church unity, is willing to compromise with other denominations in almost everything, on all such non-essential points as customs, organization, liturgical services, even to the extent of swallowing down episcopacy; but he cannot yield in the question of doctrine, by which he means the truth of Scripture, as apprehended by his own Church. From his standpoint it would perhaps be impossible, and perhaps not, to enter into a union with other denominations, lest he might appear to sacrifice the truth. He stands where Luther stood, but like Luther at Marburg, only until the Spirit of God opens our eyes to see farther.

We agree with Dr. Schmucker in his reverence for God's most holy Word, but we believe also that God is so opening the eyes of the understanding of the churches in this age, that the day is not far distant when they will see many things in the Bible, of which we now at our present "poor, dying race," have only dim and fragmentary conceptions.—Many of our ministers will doubtless remember the admirable speech which Dr. Schmucker made on this subject to the Reformed Synod some years ago,—perhaps at Reading—when he appeared before us as the delegate of the Lutheran Synod,—when there was a slight breeze between us.

THEODORE APPEL.

For The Messenger.

Missionary Notes.

By Rev. A. C. Whitmer, Superintendent of Missions.

My Engagements.

May 1st, Hamburg, Rev. G. W. Roth; 6th, Shenandoah, Pa., Schuykill Classis; 8th, Danville, Rev. J. A. Peters; 15th, Howertown, Rev. C. J. Becker; 19th, Maconie, Rev. T. N. Reber; 22nd, Leesport, Rev. S. A. Leinbach; 29th, Hecktown, Rev. M. A. Smith; June 5th, Pottsville, Rev. A. R. Bartholomew; 8th, Swartzwald, Rev. A. S. Leinbach, D. D.; Aug. 3d and 4th, Sellersville, Rev. J. Kehm.

Intermediate engagements are pending but not determined.

Plans for Church-Building Funds.

The following is the report agreed upon by the committee, to be presented to the Board in September next for approval:—

The committee appointed by the Board of Missions of the Reformed Church in the United States at its last yearly meeting to consider and complete a proposed plan for Special Church building Funds respectively report that they have agreed upon the following plan and trust it may be approved by the Board and published to the Church:

- 1). Each Fund shall be at least \$500.
- 2). It shall bear a distinct name, that of the giver or any other name he may choose approved by the Board.
- 3). It shall be under the care and control of this Board.
- 4). It shall be held as a distinct Fund; but interest paid on it from time to time shall be used as the Board may see fit.
- 5). It shall be used only for the building of churches in missions under this Board.
- 6). No Fund and no part of any Fund shall be a gift to the mission; but the money shall always be loaned, on first mortgage, payable within ten years, in such instalments and at such rate of interest as may be agreed upon by the Board and the mission.

It will be noticed that the plan is very general and simple, leaving details to the judgment of the Board in any particular case.

Respectfully submitted.

What Commends this Plan?

- 1). It is general. Details depend so much on circumstances which cannot be foreknown.
- 2). The loan must be paid back, and so the Fund would at least every ten years help some new interest.
- 3). The mission has a very reasonable time allowed for repayment.
- 4). The Fund may be a memorial, in memory of a parent, child, friend, or pastor, or a thank offering for some blessing.
- 5). It is small. The Methodist Church holds nothing less than \$5000 as a distinct Fund. A congregation wishing to honor a past or present pastor can easily raise \$500; or several children can easily raise a living and loving monument in honor of parents far less costly than what is often built in marble.

Objections to the Plan.

- 1). The amount is too large for the poor, and so they are shut out from helping a work in which they may feel greatly interested.

Not so. These are only special Funds, and not the whole work of church-building. The whole congregation at proper times should give to this cause, and here all offerings for it may be laid upon the altar of God, the rich and poor joining; but since God has made it possible for some to give large sums they should be encouraged to do so, as in other parts of Church work.

- 2). As a memorial we appeal to a wrong motive for giving.

By no means. The Bible says much about memorials, and such giving has al-

ways been encouraged and praised, and the Church even sets objects before men to which they may devote their money. As we have memorial windows, memorial libraries, memorial churches, memorial professorships, etc., etc., why not have memorial church-building funds? Why not give \$1000 or \$500 in memory of a parent or a child, whose name it may bear, which will work and work to the end of time, a beautiful, enduring and useful monument to the precious dead? Why not, in this form, send your family name down to coming generations marked as no chilling marble can ever mark it?

Family Reading.

For the Messenger.

A Child's Prayer for Her Father.

Father, in weariness of heart, I come to Thee For Thou my inmost thoughts canst see. Oh! take away this load of sin and care Or give me strength, thro' Thee, it all to bear.

For one I love, oh! God, this hour I pray That Thou wilt wash his guilt away. Make him a "little child" to come Once more a suppliant at Thy throne.

Father, Thou wilt not turn from him Thy face,

Oh! be his guide and resting-place. Teach him Thy will, always to see, Help him to trust, my God, in Thee.

And oh! ere life's swift race is run, Let him be conqueror thro' Thy Son. Dear Father, hear, in pity bless Thy child, who calls in deep distress.

NITA.

Translated for The Messenger.

Frederick the Great and the Hungarian Candidate.*

BY J. H.

Some time ago the reigning family, and with it the people of Germany, celebrated a Memorial. It was that of the "Great Fritz," who closed his eyes upon the 17th of August, 1786, hence over one hundred years ago. Numberless recollections have been revived and a thousand tales from the life of the illustrious monarch were repeated. Among them we miss one in connection with a Hungarian theological candidate, that doubtless many readers of this paper have already heard, but which interests us, not only because it illustrates the humor of the king, but also gives an insight into certain churchly conditions of the period.

It was a time in Austria when the Jesuitical censorship was in full force. The importation of printed matter from the neighboring German States into the Austrian monarchy was guarded with the most watchful scrutiny. To this end, a special department of the censorship was established which interdicted all publications which were not found to be in full harmony with the churchly and political spirit of the Kaiser's government. In what droll manner Frederick II. came in contact with the Austrian "Zensur," shall here be related:

In the year 1750, Frederick the Great met, in the castle garden at Potsdam, a young man whose strange attire attracted his attention. The king began to converse with him, and discovered that he had before him a Hungarian Protestant who had studied theology at Frankfurt on the Oder, and who wished before his return to see the residence of the king. He was so favorably impressed by the young man that he requested him to remain in Prussia, and offered himself to provide for his future. The candidate declined the kindly offer, upon account of family considerations, so the king requested him to ask some other benefit instead. As the candidate knew of nothing he could request of the king, Frederick exclaimed, "I have bought," replied the candidate, "a number of theological and philosophical works, which are forbidden in Austria, and the Jesuits will take them from me as soon as I reach Vienna. Would then, your Majesty take these books."

"Let him take his books, in God's name, with him, and let him take in addition everything possible that he can use that is thoroughly forbidden in Vienna. Does he hear? And if they want to take them from him, in Vienna, let him only say that I have presented them to him. To this the good Jesuit fathers will give indeed little heed. That, however, matters not, let him permit them to take the books; but go forthwith to my representative and tell him the whole affair, and what I have said. Afterward, let him go to the most notable "Gasthof" (hotel) and live in right expensive manner. But he must spend at least not less than one ducat (\$2.50) a day, and remain there until they return him his books."

The king upon this entered his castle, but soon returned again to the candidate, whom he bade await his return, and gave him a paper containing these words: "Good to live at our expense in Vienna. FREDERICK."

This document he was to give to the Prussian representative in Vienna, and

* Note by the translator.—The writer informs me that this remarkable pure-hearted candidate was of the Reformed Church of Hungary.—L. M. U.

otherwise closely follow the course of conduct prescribed. In addition, the king promised to procure him the best parish in Hungary. He then dismissed the candidate. Hedheszi, was his name. Hedheszi did not permit the royal word to be spoken in vain; he bought in Potsdam as many forbidden books as he wished and started on his journey home.

Reaching the gates of Vienna, the "from Prussia arrived candidate" was challenged by the "Zenuer wachter," (inspector of the censorship). His books were also examined by the pious fathers of the Society of Jesus, tested and condemned. Hedheszi then applied to the Prussian representative, to recover his confiscated books. The representative, who had already received his instructions from the king, had the poor candidate taken to the foremost hotel of Vienna, and reported the progress of the affair to the king. Forthwith was proclaimed from the cabinet of the king of Prussia, the command that the rich library of the Jesuits at Breslau should be sealed, and a guard placed in possession.

The astounded Jesuits sought in vain to ascertain the cause of so ungracious a royal order, despatched a deputation to the king at Potsdam, to serve as a lightning conductor to his wrath. Frederick, however, permitted these delegates to wait four weeks before he gave them audience, during which time young Hedheszi continued to live according to the royal behest. As may be supposed, the extravagance of the poor candidate at the first hotel of the capital, attracted the attention of the landlord, the butler, and at length also that of their noble guests of high degree as well. One could not imagine why the delicate featured candidate, who seemed unconscious of worldly pleasures, and much less appearing to desire them, was obliged to look out from the windows of the most sumptuous floor of the hotel, while an apartment nearer heaven would have seemed to have been in better and more undisputed keeping. And it was alone his exemplary conduct that the candidate had to thank that the curious eavesdroppers surrounding him, had found no occasion to mark him, and were obliged to leave him unharmed.

After the lapse of four weeks anxious waiting, the king permitted the Jesuit deputies from Breslau to appear. He did not suffer much circumspection but referred them to his representative in Vienna, with instructions of recommendations to the local book inspectors.

The pious (?) fathers understood this mysterious move as little as did their brothers in Breslau. There was therefore nothing left but to send a deputation to Vienna, to receive the important and necessary explanation.

The Prussian representative to whom the deputies applied, regretted that he could give no explanation, but threw out the observation that there was a Hungarian candidate detained in the city, from whom the Jesuits had taken a chest of books. At last the scales fell from the eyes of the Jesuits. They hurried to their colleagues, and before an hour had elapsed, Hedheszi had the confiscated books returned to him. And in addition the deputies had to pay a fine golden reckoning before their return.

With relieved hearts they now returned to Potsdam, in order to renew their prayer to the king. Frederick received them this time graciously, gave them a cabinet-order to reopen the sealed library at Breslau and a writing to the pater rector in Breslau, stating that they would be held responsible in case the Protestants in Hungary should consider themselves aggrieved by the matter, and Hedheszi should not receive the best parish in his home. It transpired as Frederick wished, and he consummated the whole matter fully.

L. M. U.

—Translated from the *Lutherisch Kirchenblatt*.

The Right Spending of Money.

A Christian's hourly conviction about all his spending should be that he is a steward for God, both as regards himself and his neighbor. Among the rough tests of the genuineness of our religion, none is so sure as our habit of giving away.

But this is one of those matters in which the truest wisdom is to be at once methodical and free. A conscientious man should, as a matter of course, set aside a certain part of his income as belonging to God, and sacrificially be dedicated to Him. The principle, however, once recognized, the special application of it must vary according to the individual case.

Are there many children or few? Is the annual income professional and fluctuating or permanent and certain? Here are, at least, two among other conditions which will materially affect the power, and so the duty of giving. Such proportion, inflexibly set aside for the Master's use, need not necessarily be all that is given.

Any sudden accession of fortune or great bit of worldly success should be recognized by a special thank-offering—gratefully, for it is He who gives us power to get wealth; promptly, for the sooner it is done the more likely it is to be done. A gift deferred often means a gift diminished.

That it is set apart for divine uses does not necessarily imply that it should all be devoted to strictly religious purposes.

There are many doors into the Temple of Charity, and various are the altars on which our offering may be laid. Only let us take care that our charity be not so

mechanical as to lose all its true vitality, so much a matter of habit, that we forget, when we give, humbly to offer it to our God. It is the motive that makes the gift precious, in the grateful love that lays it at the Lord's feet, once pierced to save us; in the wondrous joy that thrills through the heart that God should accept anything at our hands.—*Thorold*.

"The Bright Side of Eighty."

"I am on the bright side of eighty," said an old, snow-haired pilgrim, kneeling on the threshold of that sunny land where weakness is forgotten. His faculties were yet undimmed, and the radiance of the better world cast its radiance over this. All of us know some beaming-faced old people, whose happy temperaments are almost a marvel to us, knowing somewhat perhaps of storm tossed lives. Others there are whose physical condition is such that at times they get depressed, and may be a little irritable, and feel as if the quiet old age were trying to the constitutions once so vigorous and active. And many are necessarily kept to one room, some to one chair or bed. It has often occurred to us how long, how monotonous the days must seem to such. Sometimes, just by shifting the point of view, we have won looks of grateful pleasure from those to whom earth's gladness is nearly past; such a little service, yet some change for the feeble one. Brought again to the state of little children, nothing is done for the recreation of the aged, as compared with our innumerable efforts to amuse the bairns. Visiting one day a semi-paralyzed old man, we found that a lady had taught him to make little mats, and this occupation, so trivial in itself, beguiled the weary days for him. We have seen dim, feminine eyes, brightened wonderfully at the sight of gaily colored wools. Why should we protest that the knitting produced was unworthy of the name? Its formation gave rise to lively converse, tender reminiscences, unfeigned delight; even the gift of wools, or taking part with wrinkled hands in some game such as the children know, or the making of a bright scrap-book to be slowly turned over by some dear old pilgrim, may be the "cup of cold water" which is precious in the sight of Christ. But never let old people discern that you regard them as children. One of the most beautiful sights we have witnessed, is that of a ministrant to the hoary-haired, in all respects caring for them as for the little ones, yet never losing the sweet, loving reverence due to those who have reached old age—"the holy place of life."—*Short Arrows*.

Youth's Department.

Such Fun.

BY CARRIE M. THOMPSON.

Madge, wee woman, with earnest look,
Is head and ears in a fairy book;
Rob is a rogue with hair of tow;
Last but not greatest is baby Joe.

Fastened down there
In a big arm-chair,
Siff and angular, strong and square,
He can't get up and he can't slide out;
Nothing to do but to wriggle about,
Suck his thumbs and his rubber ring,
And wonder vaguely about his shoes
(Shiny and small, such as babies use):
How they ever came on his feet?
If they're made to look at, or only to eat?
Thinks quite strongly of making a spring
In the hope of breaking the naughty thing
That holds him a prisoner, snug and tight,
In that tiresome chair from morning till night.

But here comes Bob, with a funny face,
Baby looks up and takes heart of grace;
All his sorrows and griefs are past;
Here is something to do at last.

He gurgles and crows,
And wrinkles his nose

With one little dimple that comes and goes;
He stretches an arm with a doubled-up fist,
Soft and rosy from elbow to wrist.

For Rob had been puffing his red cheeks out
Till they look like big apples he's holding there,

Ripe and shining and smooth and fair.

Baby Joe strikes hard with his fist of pink
At the puckered up lips, then quicker than wink

Rob jumps to his feet with a laugh and a shout,

And capers and dances and whirls about;

But the best of the play is, that when it is done,

They can play it all over again,

Such fun!

—*Little Corporal*.

For the Messenger.

Grandmother Gray's Fortune.

BY SALLIE KENNEDY.

"Well," said Grandmother Gray, as she drew up the little stand which held her work basket, the shaded lamp, and her gold-rimmed spectacles, "what shall I tell you about, to-night?"

"Oh! grandma," said little Jennie, "Sammie says, please tell about when the gypsies came and told your fortune."

Grandmother called for her stool, put her

fat slipped feet on it, took little Mary in her arms where the dear little golden head could rest on the comfortable shoulder, cleared her voice, and began: "You must remember, children, that Grandmother is seventy years old, and you will have to go back fifty long years, and picture to yourselves a young girl, with grey eyes full of mischief, a mouth full of white teeth, and cheeks rosy red."

"Oh! grandma, how pretty you must have been," interrupted Jennie, and here a sweet blush spread over the old lady's face, and the eyes grew soft with memories of the past.

"Go on, grandma," said Effie, who had been silent all the while, "and tell us about the gypsies."

"Yes, dear, in a moment, but you must be patient. Where was I? Oh! yes, I was just going to say that the first years of my life were spent in a city, and I knew nothing of the country, until I was thirteen, when my father's health gave way and our family doctor thought country pursuits would be better for him, so we all moved to 'Ingleside,' a beautiful country residence, not far from town. I was an only daughter, and my two brothers, both older than I, were in business for themselves. My father and mother both petted me, and I dare say everybody thought Madge Cameron, a right spoiled child."

"That ought to make you very good to me, grandma," put in Sammie; "everybody says I am bad."

"And 'everybody' is not far wrong, my boy, when you do such things as hide your grandpapa's pipe, and grandma's specs, and make us both miserable for an hour—well! if I don't go on I will never get to the gypsies. Nothing happened of any importance, from the time I was thirteen, until my eighteenth birthday dawned bright and clear, and my father and mother drew me to them, kissed me and called me their grown-up daughter!"

"Of course," smiled grandmother, "I felt very important, especially as my two cousins, Ella and Kate Stanley, were to pay me a visit, and that night we were to have a large party to which, everybody in the neighborhood, was invited; this was called my 'coming-out ball' and my dress was a simple white muslin—my only ornament being a string of pearls, my father's birthday gift."

"Oh! dear me," sighed grandmother, as Mary's head tumbled off its resting place, "Mary is fast asleep, and I am afraid I must stop," the old lady said "afraid" because she dearly loved to tell stories, and her sweet face, grew always sweeter as she recalled the happy days of her girlhood.

"Grandma, you take so long to get to the gypsies," said Effie, who was rather an impatient little girl, as we have already seen.

"Yes, dear, almost there now," and Mrs. Gray began once more. "Well, the morning of my party, an old family servant named Nancy, came in and said, 'Miss Madge, chile, you better go and have your fortune told, a big passel of gypsies in de woods, and dey say, dey tells zactly what's going to happen; ef I had de money, I'd have mine told.'"

We all laughed at this, and told "Mamma," as we called her, that we thought her fortune had been made long ago, she and old "uncle Isaac" having been married fifty years.

We persuaded my mother to give us permission to go, and started off to "Brier woods" to have our "fortunes told."

A half hour's walk brought us to the place where the camp was, and a prettier sight I never saw before or since. Under a large oak with spreading branches was a tent, while close by a brush fire was burning brightly; over it hanging a real true—true "gypsy-kettle," full of some kind of soup, no doubt.

Standing near the tent we saw a pretty dark-eyed gypsy girl, about my own age. She had a great deal of red about her dress, and wore large hoop ear-rings. Her skirt was of some black stuff with yellow stripes and on her head was a kind of red turban with gold beads all around it. We found out afterwards, that she was called the "Queen." And her mother, a wizened up old hag, who ought never to have been blessed with so pretty a daughter, was the "fortune-teller."

As soon as she saw us, she came out of the tent, and coming up, begged in a winning voice to let her see the palms of our hands.

Ella held hers out first, and was told that her life was to be spent in Europe, and she was to die before she was forty.

Kate came next in turn, and her fortune was not good, she was to marry a poor man and have fourteen children!

Then the old gypsy turned to me, and after looking at the palm of my hand, and shaking her head mournfully, said:

"You are to have a great deal of sorrow, mingled with happiness, in your life. Your husband is going to be rich, you will live to be an old lady, but before you are twenty-two, you will be gray; you are going to have four little grand-children, whom you will love very tenderly."

"Why grandma, how did she find that out," broke in little Sammie, the incorrigible.

"I don't know dear, but I was very unhappy after my fortune was told, for at eighteen, one thinks a great deal of her appearance, and to think that I would be 'gray' before I was twenty-two!"

That night, after my party was over, I cried myself to sleep. "And did you get gray, grandma," cried Effie; "before you were that old."

"Yes, dear, I did, but not in the sense the old gypsy meant," and here the old lady laughed softly; almost to herself. "I met your grandfather, two years afterwards—now can't you guess how the old gypsy's prophecy became true?"

"Oh! yes, I can grandmama," said Jennie, "and what a lovely story!"—"So I think" interrupted a voice, and looking round, our little group discovered sly grandpapa, who had been "eaves-dropping," all the time the story was being told.

"Even if she did get 'gray' before she was twenty-two, children, she has been none the less pretty, none the less good; and can I add; none the less happy for it, my dear wife?"

"Indeed you may," said grandmother, who was blushing like a girl of sixteen, "and now my little dears, say 'good-night,' and may your fortunes; when you have them told; bring each of you as much pleasure, as 'Grandma Gray's' brought her."

A Brave Boy.

A boy about nine years old was bathing one day when, by some mischance, he got into deep water and began to sink. His elder brother saw him and ran to save him, but, lacking strength or skill, he also sank to the bottom of the river. As the two drowning brothers rose to the surface for the last time they saw a brother, the youngest of the family, running down the bank for the purpose of trying to save them. Then it was that the dying nine-year-old boy acted the part of a hero. Struggling as he was with death, he gathered all his strength, and cried to his brother on shore, "Don't come in or father will lose all his boys at once!" Noble little fellow! Though dying, he forgot himself and thought only of his father's grief. He was a genuine hero. His brother obeyed his dying command, and was spared to comfort his father, when his two dead sons were taken from the river clasped in each other's arms. Boys, you are not called to be heroes in this way; but you are called to consider the feelings of your parents, and to study how to avoid giving them pain. Blessed are those children whose words and deeds make sweet music in their parents' souls.

Ill-Used Friends.

A book came into my hands the other day which I could not help taking notice of. It had an ugly blot of ink on one corner, and the other was punched with ever so many little holes. The title page was scratched all over with a pen. Looking further, every leaf was dog-eared. Some were torn, some cut, others quite gone, and all pretty well soiled.

"Poor book," I said, "what have you done to deserve such treatment? You must be a bad book." Let us see. With some difficulty I found out its name; and you will hardly believe me when I tell you it was a "Geography."

Ought a book so full of knowledge to be treated in this way? Is it just? is it kind? is it right?

Many able men and women are taking the greatest pains to write books. Then there are the time and labor of paper-makers, and printers, and bookbinders, and boys and men and women without number. I am afraid children do not think of this. An ill-treated book shows pretty plainly what the character of its owner is. It says, "See how idle, careless, mischievous, wasteful, foolish, he is."

Books are among our best friends. How patiently they teach us; how delightfully they entertain us; how carefully they guide us!

To be sure there are bad books, like bad people; but you can keep clear of them.

God even has condescended to write a book for us. That is the Book of books. How do you treat it? Try to feel the spirit of the hymn,—

"Holy Bible, book divine,
Precious treasure, thou art mine;"
and that will help you to treat other books better.

A Lonely Dwelling-Place.

North of Scotland there is a little island called Kilda, where there are only six families composed of seventy-three persons. They have communication with the mainland only once a year, when the agent of the owner visits the island to collect the rents, and carries with him a package of letters and newspapers. The families' provision consists of barley bread, eggs, and sea-birds. Fish abound in the waters, but the islanders do not like them as food, and catch them only to sell when the agent comes over.

To pay their rent they weave rough clothing and blankets to sell. In the Summer they cultivate gardens, collect birds' eggs for Winter stores, and fish for trade. But these people while fighting a hard battle for life, are contented with their lot. Crime and intemperance are unknown among them, and courts are never held. All the adults are members of the Church of Scotland, and know a large part of the Bible by heart. A minister resides among them, and holds regular services on Sunday and during the week. This little world is in strange contrast to the busy life of the nineteenth century.—*Youth's Companion*.

Nellie's Daily Bread.

"Mamma," said little Nellie, one day at breakfast, suddenly, "every morning I pray to God to give me my daily bread, but really it is you that gives it to me—isn't it?"

"Let us think a moment about that, Nellie," replied her mother.

"Where do I get the bread I give you?"

"From the baker, mamma."

"And he gets the flour out of which he makes it from the miller, and the miller gets the grain out of which he makes the flour from the farmer, where does the farmer get the grain, my little girl?"

"Why, out of the ground," said Nellie. "Don't you remember Uncle George was cutting wheat and oats when we were at the farm?"

"Well, now, suppose that Uncle George put grain in the ground, and God sent no sunshine, and no dew, and no rain, would Uncle George have any harvest?"

"Why, no," said little Nellie, looking sober.

"Then, you see, it is God, after all, who gives us each day our daily bread; and when we have fruitful seasons and plenty to eat, we ought to be very thankful to our kind Father in heaven, who never forgets to give us what we need."

Pleasantries.

"Dot Abram Levi he opens a store next to mine. It wash mean in him." "But didn't you say last summer, Mr. Dopenheimer, that competition is the life of trade?" "Yes; but I wasn't in no bees-ness last summer."

"Mary, where have you been? The back of your dress is covered with dust. You have not been sitting on the front doorsteps, I hope?" "No, ma, I couldn't get the piano stool high enough, so I put the big Bible on it."

The pet goat of Mrs. Cassidy, of Roxbury, Mass., is dead. His death was due to the fact that he couldn't resist the temptation to butt this mistress as she was bending over the well drawing a bucket of water. As soon as she was fished out of the well she ordered his instant execution.

Miss de Greene—"Ah, Moosoo Duval, I'm so glad that you are to take me in to dinner." M. Duval—"Ah, Mees, ze plaisir—vat you call him—is mutual, eh?" Miss de G.—"Well, the fact is, I don't understand French, and I never can understand the bill of fare. Why, at Mrs. Crushup's last dinner I ordered a dish of sausage, thinking that it was sweat-breads, which I adore."

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.
 Rev. D. B. LADY,
 Rev. C. S. GERHARD,
 Rev. J. S. KIEFFER, D. D., } SYNDICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the Office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, APRIL 27, 1887.

Our correspondents will have to be indulgent if the publication of their articles is delayed. This week we have an unusual amount of good matter on hand, but have been obliged to discriminate against that which will not spoil by keeping.

Now that the annual meetings of the various Classes are about to be held, we will be pardoned for a repeated exhortation to Stated Clerks, that they make their reports for THE MESSENGER short. The routine proceedings are of no general interest. It makes no difference to the Church at large whether the sessions commence at 8 o'clock or 9 o'clock in the morning and it will be taken for granted that each session has been opened with prayer. Give us the important action taken.

Quite an excitement has been raised in England by the publication in the London Times of a letter purporting to have been written by Mr. Parnell at the time of the Phoenix Park murders, in which sympathy is expressed with the outrage. All the evidence shows that the letter has been forged to influence the public mind in favor of the Irish Coercion Bill now before Parliament.

Public feeling has been greatly strained in Paris, by arrest of M. Schnaebeles, a French official on French soil by order of the German authorities. No explanation has yet been sought or given by the interested Governments, and the matter will probably be delayed until the popular excitement has subsided.

The alert and spicy Presbyterian journal gives a specimen of Joseph Cook's hymns which were written to suit his Boston lectures and sung in connection with them. Each hymn it appears as a "verification of the prayer which followed." Here is the stanza our contemporary, unmercifully quotes:

"Bounds on sun-groups none can see;
 Worlds God droppeth on His knee;
 Galaxies that loftiest swarm
 Float before a loftier Form."

If any one outside of the Hub can grasp that and sing it to edification without previous study he should join the Concord philosophers at once.

The Moravian joins in the renewed agitation of the call for a Saturday half-holiday for working people in towns and cities now that the warm weather is coming. It is certainly true that the violation of the Lord's day is largely owing to the fact that many people must toil up to the last hour on Saturday night, and that all out-door recreations and pleasures are crowded into Sunday. The laws of health and humanity call for some relief. Our esteemed contemporary, in speaking of the subject, quotes these significant lines:

"Give more room to mind, and leave the poor
 Some time for self-improvement. Let them not
 Be forced to grind the bones out of their arms
 For bread, but have some space to think and
 feel
 Like moral and immortal creatures."

The Christian Instructor, the anti-organ paper of the anti-organ minority in the United Presbyterian Church, thinks it "might be said of the music in many churches of this city on Easter—it was an 'afu' way o' spendin' the Sabbath," and adds, "yet the drift from year to year is more and more in that direction. Our own Church is following and not very slowly." The Sabbath-breaking consisted in singing hymns of thanksgiving for the resurrection of our Lord Jesus Christ, without which our preaching and hopes are vain.

This opposition to instrumental music and to the singing of hymns is a very palpable illustration of the way the best of men

may allow a kink to grind itself into their consciences and then give it out as a fundamental principle of religion.

England goes ahead of America in the number of sects. Whittaker's Almanac for last year gives two hundred and twenty in England and Wales alone, besides others in Scotland.

A late despatch from Rome to the associated press says the Vatican in answer to inquiries as to whether the Pope was in favor of having a reconciliation effected with Italy on the basis of renunciation of the Papal claims to temporal power of the Pope, states that the Pope desires peace with Italy, but has never thought of abandoning the rights of the Church of the Papacy. The argument is that the Head of the Church Catholic, and the arbiter of the spiritual things throughout this world, cannot be free to act if embarrassed by any temporal power over him. As we understand it, Italy does not dominate the Pope in spiritual matters; it even concedes to him the Vatican grounds in temporal matters, but is unwilling that he should lord it over the Quirinal and all the Italian people in things that are not spiritual. In this the Italians are almost a unit, the only sympathizers with the Pope being a few noblemen closely related to some member of the college of cardinals.

The Growth and Prosperity of Lancaster, Pa.

We have received a complimentary copy of a fine large work recently compiled and published for the Lancaster Board of Trade. It gives a succinct history of the city and county with a statement of the agricultural, mineral, industrial, commercial and educational resources of the garden spot of Pennsylvania. The lithograph cover is typical of the growth of the place since the days of the Conestoga wagons fifty years ago, and the illustrations that are scattered through the work add to its interest and permanent value. The statistical and comparative tables show that the "sleeping giant" has been awakening during the last half century, and that the possibilities of the coming decades are beyond computation. The Board of Trade and all the people of Lancaster owe a debt of gratitude to W. U. Hensel, Esq., to whose painstaking enterprise this work is entirely due. It will help to draw people and capital to the prosperous inland city.

A Fine Acquisition.

Syracuse University, in New York State, had a handsome acquisition on the fifth of this month, when the entire library of Leopold von Ranke, the great German historian, was formally received by the institution. The library contains between 40,000 and 50,000 volumes, and about 70,000 manuscripts, pamphlets and unbound books. This collection was first offered in courtesy to the German government, on condition that it be accepted by the 15th of April, but the government declined, and some friend of "Syracuse," whose name with the amount paid have been kept from the public, secured it. A fire proof building will be erected for the library and an oil portrait of von Ranke which accompanies it. At the recent centennial of Columbia College some friend of the last named institution said that Syracuse would not have secured the library if he had known it was in market.

Every institution in the land seems to be the recipient of large gifts just now, and we hope that our College at Lancaster will not be left out of the list.

An Effort to Change a Language.

Prince Bismarck seems to be depending largely upon the influence of Leo XIII., in holding things together. The Prussian Chancellor, is very fearful of French sympathies and influences in Alsatia, and having ordered that all official notices should be posted in German, he now asks that all preaching shall be in the same language. But he finds it necessary to appeal to the Pope to accomplish this for him by an order to the Roman Catholic clergy. It is always very difficult to stamp out a language and it will require generations to change the vernacular of the country in question, especially since the ingrained feeling of the people is against it. The forcing of a strange tongue upon a people in the matter of religion will only serve to exasperate them. The territory acquired by the Franco-German war seems to be an elephant on Bismarck's hands, and

Prussia would be better off without it; but then the dream of owning everything to the banks of the Rhine was a long cherished one, and the opportunity to acquire it could not be resisted.

By Contagion.

The highest things cannot be taught; they go by contagion. Courage, hope, generosity, high-mindedness, goodness, are not produced by instruction. These things are given by inspiration. They are kindled. They come by contact with those in whom these qualities are. There is a contagion for good as well as a contagion for evil; a high contagion as well as a low contagion. It is not only the small-pox and the scarlet fever that go by contagion; the highest qualities of character are communicated in exactly the same way.

Already in Plato's day, it was a question whether "virtue" can be taught. Plato often speaks of it, and "constantly affirms that virtue cannot be taught; that it is not a science, but an inspiration; that the greatest goods are produced to us through mania, and are assigned to us by a Divine gift." He maintains that we attain to virtue, not through the instrumentality of teaching, or by our own nature, but through the influence of the gods; and that the simple nearness of a good man, and intercourse with him, tends to give us the power of being good, as one is inspired with courage through contact with a brave warrior. This recalls to mind a remark we remember to have seen somewhere, made by a pupil of Prof. Taylor Lewis, one of our country's greatest scholars and best men, that just to be near him seemed to make one a better man, as if a mysterious spiritual influence went forth from him. It reminds us also of what we read, only the other day, of one of the greatest clergymen of the Church of England,—Frederick Denison Maurice; the man of whom John Stuart Mill said that he "had brains enough and to spare;" whom Gladstone called "a spiritual splendor;" whom Kingsley always addressed as "My dear Master." It was Maurice of whom the undergraduates of Cambridge University said that they felt better all day for just seeing him pass.

It is a great mystery, this of personality in contact with personality; of character influencing character. It is the mystery, move, of the Gospel of Jesus Christ. The highest instance and illustration of the operation of the Law of Contagion, we behold in the Christian's relation to Christ. His contact with His Person that saves; it is His character acting upon ours, that changes, transforms and glorifies us. That one highest of all the good things which may be imparted or obtained which is all-inclusive, embracing all things else that may be desired, and which is the one deepest, we may say the one only, need of our perishing nature,—namely, Life,—we obtain through contact and communion with Him, and could obtain in no other way. He is the fountain of life and immortality. We live by means of His life passing over into us. Immortality (not in the low, negative sense of a mere endless duration of existence, but in the high, positive sense in which the term is used in the Word of God) no one shall have except by communion with Him. Our Saviour Himself states the law of which we are speaking when He says, "Because I live, ye shall live also." And the same is implied in the words of St. John, "This is the record, that God hath given unto us eternal life, and this life is in His Son. He that hath the Son hath life."

Evidently, our Saviour was much concerned to provide for this matter of the personal contact and communion of men with Himself. This is a part of the secret of His "going away," of which He has so much to say. He went away, by Death, by Resurrection, by Ascension, in order that, by the coming of the Spirit, He might "come again" and "abide forever;" in order that, always and everywhere, it might be possible for men to be in contact with Him. It was thus that He perfected, and made wide as the world, the possibility of communion with Him as the Prince of Life. He went away; and, lo, He is with us, according to His own words, "all days even unto the end of the world." He went away, and, lo, wherever two or three are gathered together in His name, there is He in the midst of them.

What is the good news of the Gospel, except the news of Life through contact and communion with the crucified and risen Christ? What are the so-called "means of grace" except instrumentalities for preserving, confirming and enlarging

this communication? What are the sacraments except Divine ordinances which have to do, the one with constituting, the other with continuing, this Mystical Union?

The Law of Contagion, of whose operation we have been giving the highest instance, is a far-reaching law. There is nothing too high for it; there is nothing too low for it. The mystery of it runs through our daily lives. Wherever spiritual life is, it is there that others may by contagion obtain it. Every man in whom is spiritual vitality is a healer and a helper to those who come in contact with him. Virtue goes out of him. It is not only for the sake of nobility itself that men must be noble, but that others may obtain the gift. There is kindling and inspiring power in every noble-minded man. The words of our own Lowell are most true, where he says,

"Be noble, and the nobleness that lies
 In other men, sleeping but never dead,
 Will rise in majesty to meet thine own."

J. S. K.

Rev. H. K. Binkley, our General Agent, is on his way West again. He reports fifteen new subscribers for THE MESSENGER in Pattonville Charge, Rev. I. N. Feightel, pastor. Also eighteen in the Martinsburg Charge, which will soon have the services of pastor elect, Rev. J. W. Pontius.

Communications.

Lancaster Seminary Alumni Union.

The reorganization of an association indicated by the above title has for some years attracted the attention of many Seminary graduates now actively engaged in the ministry. Such a union of Alumni was once in existence, being as yet quite vivid in the memory of not a few; its object having been to advance the interests of the Seminary, now located at Lancaster. Undoubtedly much good was accomplished, but it was unfortunately dropped and the object in view informally neglected.

At the last Seminary Commencement the graduating class was reminded by one of the Board of Visitors that such an organization had once upon a time rendered valuable service to the Alma Mater, and considered a reuniting at the present most expedient. The September following an article appeared in THE MESSENGER, prepared by Rev. W. F. More, presenting arguments for such a reunion, and urging its consideration upon the ministry. No apparent response followed, although, no doubt, many were advised of the benefits that would necessarily accrue from it in behalf of our Theological institution.

Now is perhaps the best time to talk the matter over and try to do something that shall have at least the appearance of aggressiveness. There are at this time so many interests at stake that to slight or neglect any would be to invoke a large forfeit upon ourselves and the church at large. Much has surely been done, every one will concede, but much more remains. The question, therefore, naturally arises how can this much, which now demands our attention, be most expediently realized? Our answer is in the caption above. But it is not my intention to point out the arguments for such a union; they have been very clearly presented, the benefits derived from it are patent also, and all that remains is to cite a few reasons why this should be done—the Alumni union organized—very soon.

The Philadelphia brotherhood of Alumni is an association of recent beginning; as a means for united interest it, however, bids good promise for the Alma Mater.

The celebration of the approaching centennial commencement of Franklin and Marshall College is the outgrowth mainly of Alumni activity, and the welfare thereby bestowed upon the institution will be attributable only to the Alumni union and its spirited leaders. Hence it is reasonable to infer that a similar association of the Seminary graduates will be able to accomplish a great deal for our theological school also. And we are well aware that the success of any scheme, that seeks to effect good for the church or state, depends not so much upon the zeal of the isolated few as upon the united action of many. To be sure we need leaders; but what is a king without his bold retinue or a general without his loyal staff. Union seems to be the watchword in the present period for the different denominations, and it would not be amiss to establish a little more of it within them also.

The Seminary claim was the first to address us, but because the centennial celebration is a present event it has lost its precedence. There is no fact to be found with the increased interest in the one—heaven forbid—but only with the lack of the other. Both are commendable, nay, equally urgent. The one is now pending, the former temporarily pigeon-holed; and in this indefinite tabling lies the great danger. Perhaps such important schemes could be brought before the graduates in no better way to insure action than through union of some kind; and at a vigorous Alumni meeting something aggressive could be done, and should be done, to further it and keep such vital projects from rusting. It would be very proper, therefore, to bring the interests of both College and Seminary with their several claims before the clergy during the June commencement. This time, it seems to me, is the most opportune; almost all the friends of the institution will be present at the centennial festivities, to witness the jubilee exercises and make their best sympathies felt. And while the welfare of the College is thus made to bud and blossom it is met to remember the sister-school with some tokens of loyalty, and have her love as firmly rooted in the hearts of every one. This might also lead us to re-

member that 1887 is the semi-centennial of the Seminary's establishment in Mercersburg, to which historic spot it was removed in 1837. The remembrance of which event could be celebrated (in connection with the College centennial) in no way better than by the organization of an Alumni Union.

I would suggest that a time during the commencement week in June be appointed for the first meeting; and that our esteemed preceptor, Dr. E. V. Gerhart, as President of the Seminary, lead us with the proper preliminary steps to a consummation of the union—a realization of the wishes of so many who have at heart the welfare of our institution. It is no less important also that every pastor give his most cordial co-operation to the enterprise.

G. A. S.
 Frostburg, Md.

Kansas City Mission.

Returning from Abilene, Kansas, on Tuesday, February 8th, I accepted a cordial invitation from the Rev. John A. Bright, a Lutheran minister, Chaplain to the House of Representatives, to stop off at Topeka, the capital of the State. The Legislature being in session, I had the pleasure of witnessing the deliberations of both Houses. A bill revising the prohibitory liquor law was just then under consideration. Mr. Bright, originally Brecht, whose father was a member of the Reformed church, Aaronsburg, Pa., showed me much attention; introduced me to a number of the most prominent men of the State; and in various ways he made my visit both agreeable and profitable.

In the evening, when on my way to the Capitol to attend an exhibition of the deaf and dumb from the State institution, I was surprised by fronting a late alumnus of Franklin and Marshall College, who turned about and spent the evening with me at the Capitol. Before leaving Topeka I called on Mr. Scheetz, at his store, an elder of the Reformed church recently organized by the Rev. D. B. Shuey. Mr. S. comes from Reading; he is engaged in a prosperous business, and feels a lively concern for the prosperity of the Reformed church in Topeka.

On Wednesday evening I came to Kansas City, where I remained until the following Monday morning, my purpose being twofold: not only to visit my son, but also by personal observation to become acquainted with the condition and prospects of the Reformed Mission. The missionary began his labors during the last weeks of the month of December, 1885. The date of the organization I do not recollect; but, if I mistake not, it was effected some time in February, 1886; and, accordingly, at the time of my visit, this church had been in existence only about one year.

During my stay I learned very many particulars of difficulties and trials, as well as of successes, triumphs and joys. Some of them it would prove interesting to the church in the eastern States to recite. I deem it more judicious to confine myself to a few general statements.

The first year's work was unavoidably carried forward under many embarrassments. Worship was held in a rented building. A lot had to be bought for a location selected; money was to be collected; the plan of a building adopted; and a suitable house of worship erected and paid. Individuals and families of the Reformed faith were to be sought out and gathered in. Personal acquaintances were to be formed among ministers and families of the city. A position of respect and recognition was to be gained. These things required diligence, energy, judgment and tact. Under all these aspects of the work much has been done, even more than I had allowed myself to anticipate.

The lot chosen is a good location. The city is growing in all directions around it. A neat, beautiful and substantial chapel has been put up, which will accommodate a congregation of 250 persons. On this building there is no debt; the entire cost of \$5,000 having been met by contributions from the membership and by the liberal responses to applications for aid from the Reformed churches in the East.

At the time of my visit the chapel had just been completed. The day when I preached, February 13th, was the second Sunday on which the congregation assembled for public worship in their own building. The only thing wanting was the pews. They had been ordered, but were not yet in place. Meanwhile chairs were used instead.

The impression made on my mind by the building and the surroundings, by the membership, the audience, and by the outlook into the future were all good. Judging from what I saw and from what I heard, decided success has been achieved. The blessing of God has prospered this enterprise. I feel warranted in saying that the foothold gained by the labors of one year is firmer and the prospect of substantial growth more hopeful than the Board of Missions had reason to expect when they engaged in the undertaking. The membership is composed of good material, and there is reason to look for further important accessions.

Whilst mingling with the people and becoming acquainted with the status of the enterprise I found myself involuntarily comparing the Kansas City Mission of 1886 with the Cincinnati Mission of 1849. When during the summer of that year I accepted an appointment to be a missionary among the foreign Germans in Cincinnati, a little Reformed church had been in existence for about four years under the Rev. Henry Kroh. I labored there two years, when by the Synod of Ohio I was called to be Professor of Theology at Tiffin. When I withdrew, in 1851, and was succeeded by the Rev. Herman Rust, D.D., the mission had a history of six years, and the progress made was satisfactory. But if I compare the Cincinnati Mission as it stood in May, 1851, with the Kansas City Mission as it appeared to me in February, 1887, I must express the opinion that the Mission in Kansas City, with a history of but one year, is a better beginning for a strong Reformed church than was the Mission in Cincinnati at the end of six years. This difference is due partly to the general progress of the Reformed church during the last 35 years; partly to the difference in character, training and resources of the people; partly to the living sympathy and financial assistance from the older churches, much greater now than could have been thought of then; not to speak of some other causes that might be enumerated. The Cincinnati Mission long since became a strong and influential church, and several other self-supporting churches have grown out of it. In Kansas City I look for similar results. If the bless-

ing of Christ continues to rest upon the ministrations of the Word, and upon the activity and zeal of an earnest membership, and if the older churches by their prayers, their sympathies and their contributions continue, as occasion may require, to support this vigorous enterprise, the Board may safely anticipate the growth of a large and influential organization, that will by and by take its place among the foremost churches of that city, than which probably no other in Missouri or Kansas, owing to its advantageous situation and the genius of its population, is moving onward with greater speed and more securely on the mighty tide of western civilization.

E. V. G.
Lancaster, Pa., April 18th, 1887.

Beginnings of the Theological Seminary.

BY THEODORE APPEL, D. D.

Under "QUESTIONS AND ANSWERS" in the *Christian World* of the 14th inst., Rev. J. H. Good, D.D., writes:

"Have you examined Dr. Theo. Appel's last publication, 'The Beginnings of the Theological Seminary?' How does it stand related to his 'College Recollections?' Does it deserve circulation among our members and ministers?"

Answer.—It is a deeply interesting chapter in the history of our Reformed Church from 1817 to 1832, i. e., the period preceding the founding of Marshall College. We consider it a fortunate circumstance that Dr. Appel was moved just at this time, while many of the actors are still living, and while authentic documents are still at hand, to embalm in print for all coming time the struggles, trials and difficulties of fifteen eventful years to establish the first Theological Seminary of the Reformed Church in America. Many of the facts he gives were not new to us, but to the majority of the ministers and members of the present day they will be entirely new. Dr. Appel has put them in a very clear light. He has evidently tried to be quite impartial. He has been faithful in his researches, and is able to give a series of valuable letters, written in the freedom of personal friendship from the pen of Dr. Lewis Mayer, the first professor.

The first set of ministers of our Reformed Church were for the most part learned and educated men from Germany, Switzerland and Holland. When the supply from the old countries ceased, several of these men opened what we may call "private seminaries," i. e., they gave instruction to students willing to prepare themselves for the ministry, in their houses. The most prominent of these were Dr. Herman, in Goshenhoppen, Dr. Becker, in Lehigh, Dr. Helfenstein, in Philadelphia, and Dr. Hendel, in Womelsdorf. These probably prepared about sixty or seventy of the ministers of the church. They generally became most useful pastors. Few, if any of them, are now alive.

It was in the year 1817 that the Synod of York took the first action looking toward the establishment of a theological school. Of a college, nothing was as yet said. At this time the whole number of ministers was only sixty-nine; now, after a lapse of seventy years, we have over 800. This indicates a *marked growth*. The western and northern part of the Church was still exclusively German, but in Maryland, and Virginia, and southern Pennsylvania it had largely become English. The movement for a seminary started with the Maryland and Virginia pastors. It was looked upon as a movement against the Germans, and met with violent opposition. Eastern Pennsylvania was in ferment for twenty-five years. Many opposed not only the seminary, but the synod. Secessions took place, and "free synods" were called into being. The story is told very intelligently in this book. It presents a rather gloomy picture of the state of things in eastern Pennsylvania. But looking back to it from the present, we think the "progressives" (as we may call them) were not a little to blame themselves. They blamed, subsequently, the secession of Dr. Herman and his friends, but Dr. Mayer frankly states in his letters (a fact new to us) that the "progressives" were firmly resolved to secede from the synod, and so stated on its floor, if they could not have their way in a certain matter. The synod had ordered, in respect to Dr. Milledoler, professor-elect, "provided he will lecture principally in German and occasionally in English." They wanted it in the German and English languages. Dr. Mayer says, "We authorized Mr. Reilly to inform the synod, that if the resolution adopted in the morning were not rescinded, we had no alternative but to secede from the Church." And this, merely on the ground of more or less German in the lectures. It did not occur to these good brethren that this whole matter might judiciously have been left to Dr. Milledoler's judgment. He was in a better position to judge than the members of Synod could possibly be, because they could not in advance say whether the students would be English or German.

We have here some interesting narratives: the story of the election, vacillation, and declination of Dr. Milledoler, of the Dutch Reformed Church of New York; the election and declination of Dr. Helfenstein; the election of Dr. Lewis Mayer, of York; the compact with Dickinson College at Carlisle; the starting of the seminary and its continuance at Carlisle for a few years; its flight to York, in consequence of the strange history of Rev. John S. Ebaugh; also the strange story why it did not get to Harrisburg—the way being blocked by Rev. John Winebrenner, who subsequently became the leader of the "Church of God."

All these things, and much more—are they not recorded in this book of chronicles?

The seminary was opened in Carlisle, April 1822. Dr. Mayer gives the list of text books as follows:

Stapler's *Grundlegung*, twelve volumes, in Latin and German; Mosheim's *Church History* in English and German; Michaelis' *Introduction*, in English and German.

Dr. Mayer visited—in advance—Princeton and New Brunswick, to get hints, and corresponded with Moses Stuart, of Andover, and Dr. Miller, of Princeton. The seminary remained at Carlisle seven years, and in that time prepared the following fourteen ministers, of whom only two are living.* Heidelberg Seminary to-day has seventeen students, and Lancaster has some thirty. The list of the fourteen is:

Henry Wagner, J. G. Fritchey, J. H. Crawford, *J. C. Bucher, Daniel Zacharias, G. A.

Shook, J. F. Dieffenbacher, J. Leymaster, Jonathan Zeller, D. B. Lerch, G. A. Leopold, H. S. Bassler, *Daniel Ziegler.

The price of this deeply interesting book is only (50) fifty cents, in paper cover; seventy-five (75) cents, in muslin; and it can be ordered from the author, Dr. T. Appel, Lancaster, Pa.

For The Messenger.

Ministerial Relief Society.

The time for the annual meetings of the several Classes being near at hand, it may not be out of place to make a few statements in reference to The Society for the Relief of Ministers and their Widows of the Reformed Church in the United States.

In a statement by the treasurer of the society, as printed in THE MESSENGER for February 9th, 1887, the whole amount contributed to the funds of the society from January 13th, 1886, to January 26th, 1887, a year and four hundred days, is given as \$2,433.60, three hundred and thirty-four dollars of this sum being a legacy from Gettysburg, Pa., thus reducing the amount to \$2,449.60. But this sum overstates the amount contributed more than one half. For the four English District Synods furnished, according to said statement only \$1,089.85, after deducting interest, etc. on invested funds. The German District Synods failed to furnish any funds, for some cause or another. This is an average of only a little over one half cent per member for the entire membership of the Reformed Church in the United States. Is it not astounding? Is it not humiliating?

But then thirty-six of the Classes contributed not a cent, sixteen of the whole number giving what was given to the cause. Even five of the sixteen Classes furnished in the aggregate only \$26.00.

The treasurer in his published statement gives the amount paid to disabled ministers and needy widows of ministers in the different Synods and Classes. Not one of the Synods contributed to the society's funds half as much as their beneficiaries or annuitants received, excepting the Synod of the Potomac. The following Classes appear as having failed to contribute anything, whilst their beneficiaries or annuitants received the sums annexed, namely: Philadelphia Classis, \$100; West Susquehanna Classis, \$100; Schuylkill Classis, \$50; Eastern Ohio Classis, \$100; St. Joseph's Classis, \$50, and Tuscarawas Classis, \$50, whilst most of the Classes gave less than half the amount paid to their disabled ministers and needy widows of ministers.

But the amounts which were paid by the society, although as large as the available funds admitted, were shamefully small, not more than \$50, in any case for the year, and in numerous instances even considerably less than the sum just named.

It is a painful truth, that there is not a denomination in our land of anything like the numerical strength and financial ability of the Reformed Church that makes such a miserable, niggardly provision for its worn-out and disabled ministry and the dependent widows and children of deceased ministers.

Where does the fault for such a state of affairs rest? Before God, the pastors of the Church are mainly to blame. They fail to bring this worthy cause before their people, who in most instances would cheerfully contribute of their abundant means for this needy class of the suffering fellow-Christians, if their minds and hearts were properly turned to the matter.

Brethren, let there be a change. In your approaching Classical annual assemblies endeavor to make adequate provision for your destitute and disabled fellow-servants.

PRES. SOCIETY.

Notice to St. Paul's Classis.

The undersigned directs your attention to the following resolutions adopted at the last meeting of Classis:—

Resolved, That each congregation of Classis is hereby urgently requested to organize a Woman's Missionary Society.

Resolved, That each society organized be required to send a delegate to a convention to be held during the next annual meeting of Classis, for the purpose of forming a Classical organization, which shall from year to year, select a day to convene in connection with the meeting of Classis.

Also direct your attention to the fact that a resolution was passed, that a special collection be held during this Classical year of Church extension. If any of the brethren of Classis are in need of statistical blanks, they will please notify the undersigned.

For the convenience of entertainment, all delegates elected by missionary societies, are requested to notify Mrs. Wm. Lubold, Cochran, Pa.

Classis convenes in annual session, in the St. John's Reformed church, at Deckard, Pa., June 9th, 1887, at 7:30 P.M.

JOHN W. PONTIUS, S. C.

Church News.

* Stated Clerks of Classes and Pastors will oblige us by sending such items of News as will be of interest to the Church.

EASTER INGATHERINGS.

Pennsylvania.

Sellersville.—Rev. J. G. Dengler, alms \$27.60—instead of \$17.60, as noted last week.

Philadelphia.—Salem (German), Rev. F. W. Berleman, confirmation 56.

Bridgesburg.—Emmanuel, Rev. J. B. Fors-ter, confirmation 19.

Pittsburg.—Grace, Rev. J. H. Prugh, confirmation 11, certificate 3, together with 9 during the winter, total 23; alms, \$55, object, home missions.

Zion's, Rev. J. W. Miller, confirmation 11, certificate 4, reproof 5, total 20; alms \$23.44.

Macungie.—Rev. T. N. Reber, confirmation 19, certificate 3, reproof 1, total 23; alms \$9.95, object, benevolence.

East Berlin.—Rev. J. J. Stauffer, confirmation 18, certificate 1, total 19; alms \$8.60, object, home missions.

Milton.—Rev. F. C. Yost, confirmation 12, certificate 5, reproof 1, total 18; alms \$20, object, benevolence.

Cressona.—Rev. J. A. Reber, confirmation 9 reproof 3, total 12; alms \$17, object, missions.

Du Bois.—Rev. R. E. Crum, confirmation 2.

Tamaqua.—Rev. J. J. Fisher, confirmation 15, certificate 2, total 17; alms \$19, object, missions.

Plymouth.—Rev. S. C. Meckel, confirmation 6, certificate 7, reproof 1, total 14; alms \$12, object, home missions.

Waynesboro.—Trinity, Rev. F. F. Bahner, confirmation 36, certificate 7, reproof 4, total 47; alms \$41, object, foreign missions and classical appointment.

Meadville.—Rev. F. B. Hahn, confirmation 21, certificate and reproof 4, total 25; alms \$35.43, object, home missions.

Anselma.—St. Matthew's, Rev. E. D. Weitach, certificate 3, reproof 1, with 27 previously received, total 31, alms \$13.

Tannersville.—Confirmation 5, certificate 2, total 7; alms \$11.45, object, missions.

Greenville.—Rev. S. H. Eisenberg, confirmation 15, certificate 2, reproof 4, total 21; alms \$48.60, object, classical appointment.

Aaronsburg.—Rev. Z. A. Yearick, confirmation 10, certificate 3, total 13; alms \$18.83, object, missions; for the classical year, \$233.36.

Lewisburg.—Rev. J. F. De Long, confirmation 13, certificate 7, total 20; alms \$76, object, benevolence.

Latrobe.—Rev. C. M. Hartzell, confirmation 1, certificate 6, total 7; alms \$14.21, object, home missions.

Maryland.

Hagerstown.—Christ Church, Rev. L. G. Kremer, confirmation 6, certificate 7, reproof 1, total 14; alms \$11.50.

Boonsboro.—Rev. S. S. Miller, confirmation 4, certificate 1, total 5; alms \$30, object, general benevolence.

North Carolina.

Hickory.—Rev. L. Reiter, confirmation 4, certificate 2, total 6; alms \$14.30, object, foreign missions.

Ohio.

Bucyrus.—Rev. H. Korthue, confirmation 7, reproof 1, total 8; alms \$30, object, congregational purposes.

Dayton.—First, Rev. W. A. Hale, D.D., confirmation 22, certificate 4, reproof 2, total 28; alms \$53, object, church extension. Additions since January, 1887, 47; additions during present pastorate, ten and a half years, \$69.

Virginia.

Middlebrook.—Rev. C. Gumbert, confirmation 5, certificate 1, total 6.

West Virginia.

Shepherdstown.—Rev. B. F. Bausmann, confirmation 7, alms \$36.91, objects, \$8.66 classical appointment, Sunday-school (Lenten) \$28.25 foreign missions.

Pennsylvania.

Pittsburgh.—St. Reformed Church.—On March 1st, 1886, the Rev. J. W. Miller became the pastor of the church. Then it numbered only fifty-five members, and gave so little promise of ultimate success that the Board of Home Missions felt, reluctantly, constrained to discontinue all further assistance. With sad hearts but a most commendable spirit of sacrifice and devotion to the church, Brother Miller and the little flock determined, if possible, to save this interest to the church of their choice, in the great city of Pittsburgh. The small salary promised, for the first year, was not only promptly paid, but increased, with good prospects of raising it several hundred dollars the second year. The membership now numbers one hundred and eight, an increase of fifty-two during the first year of the present pastorate.

On Easter morning the Sunday-school put in place a "Birthday Missionary Box." In this box each member of the school will put on the Sunday immediately succeeding his or her birthday as many cents as he is then years of age—no less but as much more as any one may choose to give. The box will be opened on next Easter-day.

Mechanicsburg.—Rev. W. I. Stewart, pastor. The members of St. Paul's congregation, this place, made the hearts of the inmates of the parsonage happy by the presentation of a Body Brussels carpet.

Somerset.—The cornerstone of the new church at Somerset, Pa., Rev. Hiram King, pastor, was laid on the 19th inst., Rev. J. M. Schick having preached the sermon from Eph. 2: 20—22.

Everett.—Rev. J. W. Alspach has taken charge of his new field of labor, Everett, Pa., and was received very kindly by the people on his entering the parsonage. His P. O. address hereafter will be Everett, Bedford county, Pa., instead of Baldwin, Pa.

Lancaster.—On Saturday, 16th inst., the new board of editors and managers of the *College Student* were elected as follows:—Chief editors, F. A. Rupley and E. C. Muselman; local editor, H. H. Apple; alumni editor, J. K. Light; exchange editor, W. S. Hoerner; treasurer, W. A. Welchans; business managers, J. P. Harner and T. C. Miller. This board will edit and manage the *College Student* until June 1888. Two more editors were elected that year formerly, so that it is expected that during the coming year the *Student* will be much improved, notwithstanding the fact that it has always ranked high among the college journals of the country.—*Intelligencer*.

Delaware.

Wyoming.—Rev. N. J. Miller, a former pastor, on his return from Wyoming, Del., having been with the congregation during Easter services, writes: The changes that were noticeable on all sides in the repainting and the erection of a fine and comfortable parsonage and in the improvement of the grounds give evidence of the fact that the members of St. John's congregation have been at work and furthering the interests of their church. The difficulties in the way of the success of the congregation are not a few but the growth of the mission has gone forward and in the school of experience the congregation has learned to know by what methods

to overcome the obstacles in its way. There is a growing sense of the necessity of a spirit of unity and self-denial. The prospects relative to the temporal affairs of the members are encouraging, as this year's fruit crop is likely to be one of the largest ever gathered on the Peninsula.

St. John's mission has declared itself a self-sustaining charge. They will call a pastor as soon as they can fix their choice upon a man likely to suit them. As the missions at Viola, Del., and Ridgely, Md., have entered into an arrangement with St. John's congregation to be served by the same pastor, the support of the pastor is assured.

The work of our Church upon the Peninsula should evoke from the whole Church a deep and helpful interest in the welfare of our Reformed membership there located.

Maryland.

Sabillasville.—Lic. J. W. Myer, of Virginia Classis, has accepted a call to the Sabillasville Charge and is already at his post. Correspondents will address him at the above named place.

North Carolina.

Hickory.—"Some one has set the town on fire" was the cry that greeted the ears of the citizens of Hickory, N. C., on the morning of Sunday, March 27th. Two fires, one in the business portion and the other three squares away, were raging at the same time. This latter was the Reformed church. As it was a frame building, the fire soon made it a total loss. As this congregation is small, numbering only forty-five members, this loss is one that falls heavily upon them. Notwithstanding the fact that they have neither Bibles, books, organ, stove, bell, lamps, in fact nothing left; they are going to work and hope ere winter comes to have a house once more. Meanwhile are there any kind friends willing to gladden the hearts of this people by giving a helping hand. Such aid will be thankfully received.

Personal.

We regret to learn that Rev. Dr. J. H. Good has been quite sick, but we are glad to hear that he is recovering. The Tiffin Board of Visitors have properly given him a furlough.

Clerical Register.

The P. O. address of Rev. A. J. Heller is changed from Adamstown, Md., to Berlin, Somerset Co., Pa.

Notice.

Meeting of General Synod.

The General Synod of the Reformed Church in the United States will meet in triennial session in Grace Reformed Church, at Akron, Summit county, Ohio, on Wednesday, June 1st, A.D. 1887, at 7:30 P.M. The punctual attendance of delegates, and others having business with Synod, is hereby respectfully requested.

I. H. REITER, Stated Clerk.
Miamisburg, O., April 25, 1887.

Notice.

No Railroad Reduction.

To all whom it may concern:—It is hereby officially announced that, in view mainly of the Inter-State Commerce Law of Congress, no excursion rates on railroads can be obtained for the delegates to the General Synod, of the Reformed Church, in the United States, to be held at Akron, Ohio, June 1, 1887. Various and earnest efforts have been made to secure reduced fares, but without success; nor is there any prospect for better results. Delegates will therefore arrange accordingly.

ISAAC H. REITER, Stated Clerk.
Miamisburg, O.

Notice.

East Susquehanna Classis.

The East Susquehanna Classis will meet in Trinity Reformed Church, Turbotville, Pa., at 7:30 o'clock, on Wednesday evening, May 18th, and not on June 15th, as the time has been changed from the latter to the former date. Turbotville can be reached via the Wilkesbarre and Western Railway. The trains leave Watsonstown as follows: 6.15 and 10.45 A.M., and 6.22 P.M. Those brethren that will come with their own teams will please notify the undersigned to that effect, so that the requisite arrangements for their entertainment can be made. No teams will be sent to the station at Watsonstown.
D. E. SCHOEDLER, Pastor Loci.
Turbotville, April 23, 1887.

Notice.

The Board of Visitors of the Theological Seminary will hold its annual meeting in the college building at Lancaster, on Tuesday, May 10th, at 3 o'clock P.M., for the transaction of business. A punctual attendance is respectfully requested. The members of the Board are as follows: Revs. A. H. Kremer, D.D., D. M. Wolff, S. G. Wagner, D.D., C. F. McCauley, D.D., C. G. Fisher, E. R. Eschbach, D.D., J. F. Snyder, W. R. H. Deatrich, J. O. Miller, D.D., T. C. Porter, D.D., A. E. Truxal, and the undersigned.
THEODORE APPEL, Secretary.

Commencement of the Theological Seminary.

May 12th, 1887.

The Theological Seminary of the Reformed Church, Lancaster, Pa., will celebrate the Anniversary on Thursday evening, May 12th, commencing at 7:30, in the college chapel. Oral examinations before the Board of Visitors begin on Wednesday morning. The written examinations before the Faculty begin on Tuesday, May 3d, at 9 A.M.

E. V. GERHART, President of the Faculty.

Postscript.

The authorities of the institution permit members of the senior class during the summer vacation to do missionary work, to supply vacant churches under the direction of Classis, or to be assistants to pastors. Members of the middle class are granted a similar privilege.

Some students have already been engaged for such work during the summer months. There are others who desire to be thus occupied. For further information, address the President of the Faculty. E. V. G.

Notice.

Annual Sermons.

The Dr. Philip Schaff, D.D., of Union Theological Seminary, New York, will preach the Annual Sermon before the Senior Class of the Reformed Theological Seminary, Lancaster, Pa., on the evening of May 11th, in the college chapel, at 7:30 o'clock. The people and friends of the institution are cordially invited to be present.

Business Department.

REV. CHARLES G. FISHER,

Superintendent and Treasurer.

TERMS OF THE MESSENGER:

\$2.00 a year, in advance, postage included. Six copies to one address for one year, \$10.00.

No paper discontinued, except at the option of the publishers, unless orders are sent direct to the Publication Office, at least two weeks before the time subscribed for expires, and all arrears are paid.

The publishers will not be responsible for notice given to an agent or postmaster.

When arrears for more than a year are due, they are collected through a solicitor.

The date appended to the subscriber's name on the slip pasted on each paper, indicates the day and year to which he has paid.

Renewals should be made, if possible, before the date transpires. If two issues are allowed to be sent after that time, and a notice to discontinue is then received, the subscriber will be charged for the six months commenced.

Remittances should be made by Check, Draft, Postal Money Order or Registered Letter, and to be made payable to the order of the Reformed Church Publication Board.

Should you remit, and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered, or any mistake or omission may be corrected.

We do make mistakes sometimes, and we want the aid of pastors, agents and all interested, in correcting them.

COMMUNICATIONS for the paper, to insure prompt insertion, should be addressed to "The Messenger."

PLEASE NOTICE TAG ON YOUR PAPER

AND IF YOU ARE INDEBTED FOR

**SUBSCRIPTIONS,
REMIT
WITHOUT DELAY.
SUBSCRIPTIONS ARE DUE IN
ADVANCE.**

A LIBERAL OFFER. To and for NEW SUBSCRIBERS.

"THE MESSENGER" and a good book, the retail price of which is \$1.25, for \$2.00 Cash.

By reason of having an extra supply of the book named we are enabled to make the following offers:

1. To any one as a new subscriber sending GER for one year and a copy of "Way-side Gleanings in Europe," by Rev. B. Bausman, D.D., post-paid.
2. To any one sending us the name of a new subscriber and \$2.00 cash, we will send a copy of the same, postpaid.

Address,
Reformed Church Pub. Board,
907 ARCH STREET,
Philadelphia.

NEW & OLD BOOKS.

We would call attention to the following books that have been recently published, and are for sale by us at the prices named, post-paid:

- The Substantial Philosophy.
Rev. J. I. Swander, D.D., \$1.50
Letters to Boys and Girls about the Holy Land and the First Christmas. Rev. Theodore Appel, D.D., .75
Lord's Portion. Rev. H. Harbaugh, D.D., Paper, .25
Muslin, .30
Service Book & Hymnal. Rev. W. F. Lichtner. Plain Muslin Red Edges " .40
Historic Manual of the Reformed Church in the U. S., Rev. J. H. Dubbs, D.D., \$1.50
A Treatise on Baptism, Rev. J. J. Leberman, .60
Recollections of College Life, Rev. Theodore Appel, D.D., 1.25
Beginnings of the Theological Seminary of the Reformed Church in the U. S., Rev. Theodore Appel, D.D., Paper, .50
Muslin, .75
A Child's Life of Christ, Rev. C. Z. Weiser, D.D., 1.00
The Gospel Call, Book of Sermons by Rev. J. K. Millett, deceased; edited by Rev. C. S. Gerhard, 1.50
History and Doctrines of the Reformed Church, by Rev. J. H. Good. A Tract. 50 Copies, 1.00
100 " 2.00
300 " 5.00
Directory of Worship, Muslin, 1.50
Imitation Morocco, 1.00
Young Parson, 1.25
OLD BOOKS AT REDUCED RATES.

Way-side Gleanings, by Rev. B. Bausman, D. D., former price, \$1.25, .60
Christological Theology, Rev. H. Harbaugh, D.D., Single Copy, .05
Dozen, .50

Address,
Reformed Church Pub. Board,
907 ARCH STREET,
Philadelphia, Pa.

Miscellaneous.

Housekeeping.

BY ELIZA WOODWORTH.

Now young birds build, and old their nests repair,
For through the chill they feel the summer tides,
And haste to seek the crotch with brown bark sides,
Or take the fir-trees' broad and sheltered stair.
The same old robins strew with hay and hair
My porch, where safe their tall grey nest abides,
And yearly, he commands, but she decides
What things to throw away, or rise with care.
The orioles that hang their pendant nest
High in the oak, renew the wind-worn strings
Which hold the home; wrens carry twigs with zest;
Goldfinches glue their lichen house which clings
Upon the apple bough, and each soft breast
Longs for the flutter of its younglings' wings.

—Christian Advocate.

Selections.

How calmly we can commit ourselves to the hands of Him who bears up the world!
—Richter.

Son of the Carpenter, receive
This humble work of mine;
Worth to my meane labor give
By joining it to Thine.

—Charles Wesley.

Fight like a good soldier; and if thou sometimes fall through frailty, take again greater strength than before, trusting in thy more abundant grace; and take heed of vain pleasing of thyself and of pride.—Thomas a Kempis.

What are these that glow from afar,
These that lean over the golden bar,
Strong as the lion, pure as the dove,
With open arms and breasts of love?
They the blessed ones gone before,
They the blessed for evermore;
Out of great tribulation they went
Home to their home of heaven content,
Through flood, or blood, or furnace-fire,
To the rest that fulfils desire.

—C. G. Rossetti.

It is the first duty of a Christian pastor to feed the flock. And it is the duty of the flock when edified, built up by the faithful pastor, to bring them to hear the truth and to pray earnestly for that blessing of the Lord to accompany the truth. The church which thinks that the minister is to do all that is done in the sanctuary—that he, single-handed and alone, is to bring men into the congregation and into the kingdom, will never see times of refreshing from the presence of the Lord. The gospel theory is: the minister the leader, the master builder, but all the members laborers together with him and with God.—Occident.

Personal.

The Rev. Dr. McPherson is, since the death of Emory Storrs, the best after dinner speaker in Chicago.

Rev. Mr. Gunsaulus, of Baltimore, on being informed of his election to the pastorate of a Chicago church, is said to have telegraphed in reply, "Good for Chicago. Your election makes my calling and election sure."

Bishop William Taylor, whose self-supporting missions on the Congo attract great attention, is a splendid looking man, with piercing eyes and very bright countenance. His beard is of silky texture, and is long and spreading and of pure white.

No fewer than 1,633 telegrams of congratulation on his nineteenth birthday were received by the German Emperor. They came from all parts of the world, including China, Japan, and the Dark Continent. England sent 51, Russia 36, Austria 37, Italy 19, and France 7.

The women of Worcester, England, intend to send Queen Victoria a jubilee present of porcelain, and her Majesty has consented to accept it. The Queen possesses a quantity of very fine Worcester porcelain, most of which is at Osborne. It was purchased by the Duchess of Kent when she was at Worcester, during the reign of William IV.

"The recent visit of Mr. and Mrs. Gladstone to the Queen when they were invited to dine and sleep at Windsor Castle was a notable event," says the London World, "as I believe it is the first time that Mr. Gladstone has ever been invited in this way, except when he has been in office. I hear that Lord Salisbury is very strongly disposed to having the Opposition leaders boycotted by the Court, as was the foolish custom during the reign of Lord Beaconsfield. The politician who is now best out of favor with the Queen is Sir William Harcourt."

Science and Art.

By mixing chloride of zinc with paper pulp during its manufacture, the paper is made so tough that it can be used for making boxes, combs, roofing and boots.

The French excavators at Delphi will not be allowed to take any of their finds from Greece, but have the right to publish and reproduce any articles found for five years after discovery. Greece agrees to indemnify

the property owners of Kistri, the village on the site of the ancient Oracle of the Greek States.

Mrs. James L. Claghorn and Mr. J. Raymond Claghorn, the widow and son of the late James L. Claghorn, at the time of his death president of the Philadelphia School of Design for Women, have presented to the school the late Thomas Buchanan Read's picture of "The Spirit of the Waterfall," illustrating a passage in his "Wild Wagoner of the Alleghenies." The directors at their last regular meeting passed a resolution expressing the thanks of the school for the liberal action of the donors.

PHOTOGRAPHING INVISIBLE STARS.—The coming congress of astronomers in Paris promises great results in the direction of perfecting a minute chart of the heavens beyond anything yet accomplished by science. This congress has been brought together through the personal efforts of the director of the Paris Observatory, M. Mouchez. He has been making a series of very wonderful experiments, with the aid of Henry Brothers, in photographing the heavens. They have constructed a very powerful photographic instrument, and by the use of particularly sensitive plates, have succeeded in photographing accurately, and recording them for observation, stars not visible to the naked eye. These photographic reproductions of the heavens will enable astronomers to give all of the time that they may need to an accurate study of the relations of astronomical bodies, and will certainly result in greater accuracy of astronomical calculations.

By prolonging the exposure of plates in this wonderful instrument for one hour and a half photographs of stars of the sixteenth degree, which are visible through only most powerful glasses, are recorded. Not only are these ordinarily hidden stars revealed, but through this revelation astronomers will be able to determine exactly their parallaxes and to measure absolutely their respective distances from each other. The additions which will be made to the chart of the heavens under this new process are very great. For instance, there is one of the regular charts representing the present advance of science where there are only 170 stars recorded. The photographs of Henry Brothers reveal more than 5000. This development in the direction of photographing the heavens is regarded by scientific men as one of the most important discoveries in the direction of exact science made during the century.

Items of Interest.

An interesting series of articles is appearing in the *Bazaar*, entitled, "How to Live on Five Hundred a Year." This series should be supplemented by another to be called, "How to Get the Five Hundred to Live on." —Puck.

The human hair varies in thickness from one two hundred and fiftieth to the six hundredth of an inch. Blonde hair is the finest and red the coarsest. A German investigator finds that in four heads of hair of equal weight, the red one contains about 90,000 hairs, the black 103,000, the brown 109,000.

The Richmond State thinks that "the appointment of Sir Edward Thornton as representative of the Committee of Foreign Bondholders should be very satisfactory to those who are hoping for a clear and satisfactory understanding between Virginia and her creditors;" and it adds: "Such a spirit of liberal concession as we believe will inspire our Legislative Committee should make the speedy settlement of the debt well nigh a certainty."

Arrangements were some time since made to improve the streets of the Holy City. It now appears that Jerusalem has at last yielded to the progressive tendencies of the age. The uneven and even dangerous condition of its roadways, formed of rough blocks of stone, is no more. Excellent paving has been laid down in the principal streets, and several of the principal approaches, especially those from Bethlehem and Hebron, have been widened.

A horse trotting through the Leipzig strasse, Berlin, recently cast one of his hind shoes; the speed at which he was going communicating sufficient impetus to it to send it crashing through a shop window some yards off. At some little distance inside the pane stood a statue of the Emperor, which had been placed there on the occasion of the recent fete, and the shoe fell exactly at the foot of the statue. The lucky omen, as they regard it, is said to have impressed the Berliners profoundly.

There is nothing new under the sun. In the city archives of Nuremberg is kept a volume of the year 1683, and in an old book, dated 1703, entitled "Historical Accounts of the Nuremberg Mathematical Artists," occurs this passage: "Stephen Faries, of Altoorf, went to work and constructed a little wagon on three wheels, in which, by means of an artistic arrangement, he managed to drive to church without any assistance." Hence the tricycle is only the revival of an old invention.

Hampden-Sidney College at Hampden-Sidney, Va., is now in its one hundred and eleventh year, being the same age as the United States. It has a faculty of seven professors, and the students number an even hundred. Instruction is given in moral philosophy, Bible studies, physical science, Latin and Greek, French and German, mathematics, engineering and political economy. A student's total yearly expenses amount to \$310. Four degrees are given: Bachelor of Arts, Bachelor of Science, Bachelor of Literature, and Master of Arts.

Attention has recently been called by Boards of Health to the presence of arsenic in wall-papers. Formerly only those papers which were green were supposed to contain arsenic, but this is no longer the rule. Many brilliant colors, especially reds, contain arsenic. Analyses by Professor Carmichael show that thirty-one samples of average wall-papers gave, on analysis, an average of 2.42 grains of arsenic to the square yard. Physicians have supposed that certain obscure ailments have been caused by the arsenical dusts set free from wall-paper.—Independent.

One afternoon recently a Boston man found his keyhole stopped with wax when he went home in the afternoon. The police

were asked to try to catch the parties who had taken the impression of the lock. The officers crept themselves in the house and prepared for a night's watch for the thieves, who were expected to descend upon the place. But early in the evening it was explained that the governess, who has a sweet tooth, is in the habit of carrying caramels in the same pocket with her door key, and some of the sweetmeats stuck to the key. She used it during the day, and the waxy appearing substance became scraped from the key and remained in the lock.

Yale's new library building will be commenced immediately, a generous gift from the Hon. Simeon B. Chittenden, having made this possible. It will be connected with the present library building, and will cost \$100,000. It will be fireproof, of the red sandstone used in the New Dwight Hall, four stories high, and in the shape of a short-armed cross. It will contain a reading-room, library, and administrative offices. The reading-room will be lighted by many large windows, and will accommodate 150 readers. The new building is a memorial of a daughter of Mr. Chittenden's, Mrs. Dr. William T. Lusk, of New York, and the reading-room will contain a handsome window with her name. This building may be the first of a series of four or five semi-detached structures to be devoted to library purposes. It will be finished in about a year.

"It is reckoned," says the San Francisco Bulletin, "that the East will consume this year 12,000,000 gallons of California wine—say 4,000,000 cases. Of this probably at least one-half will be sold as French wine. In a restaurant, if a consumer asks for a bottle of California wine, he will be given a miserable article made perhaps from the Mission grape; when he rejects this he will be given instead a bottle labelled St. Julien, which was probably made from some California grapes, perhaps grown in the same vineyard as the Mission grapes, but carefully manufactured, blended, and ripened. He will immediately descend on the superiority of foreign wine, and will dwell pitifully on the slow progress which California is making in producing really fine wines. When he is next advised to try California wine he will decline with emphasis, remembering his former experience."

Useful Hints and Recipes.

MINCED CALF'S HEAD.—Cut into strips the fleshy part of one cheek together with the tongue of the calf's head from the preceding day. Cut the strips into very small dice. Put into a saucepan half a pint of rich gravy, warm the minced meat in it, season with a pinch of cayenne, two saltspoonfuls of salt; simmer fifteen minutes, stirring frequently to prevent burning; break into the dish two raw eggs, stir until set, put the meat neatly on slices of toast, and serve.

SWEETBREADS IN BROCHETTE.—A very good way of serving this most excellent dainty. Small sweetbreads are just as good as the larger ones, and being very much cheaper are recommended for made dishes. Before using them, wash them in hot water a few times, skin and trim them neatly. They are ready for cooking. To cook them en brochette, cut them in neat slices, wash arrange alternately with bacon on a wooden or metal skewer, brush a little butter over them, broil, and serve on toast.

BEEF A LA MORE.—Take three pounds of fresh beef, trim off the fat, cut half a pound of bacon into long slender strips, and lard the beef with it. Mix a few cloves, mace, allspice, peppers, cayenne, tablespoonful of powdered thyme, and two cloves of garlic, with half a pint of malt vinegar. Put the meat into an earthen crock, with a thin slice of bacon under it, add the seasoning and a pint of soup stock, cover the crock and simmer six hours. When preferred, vegetables may be added, but it is more satisfactory to cook them separately.

The very prettiest decorations for a bedroom are white. Whether the material used be the cheapest muslin or the costliest lace, the result will be appropriate. A room so fitted will be found cool and airy to the eye, suggestive of sleep and refreshment, not mere duty. Next to white the lighter tones may be employed, the warm or cool grays, the latter preferable, bluffs and so on. Whatever color is used in the furniture should be carried out in the rest of the fittings of the room. Mating is better than carpet for a bedroom, with a goatskin or other rug at the bedside.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

HINTS ON WRITING AND SPEECH MAKING. By Thomas Wentworth Higginson. Boston: Lee and Shepard, Publishers. New York: Charles T. Dillingham. 1887. Pp. 70.

This little work is one of the Handbook Series, issued by the publishers. It contains two essays on the subjects indicated in the title. The first appeared originally in the "Atlantic Monthly," and the second in "Harper's Magazine." They are both worthy of being preserved in the permanent form now given to them.

ENGLISH SYNONYMS DISCRIMINATED. By Richard Whately, D.D., Archbishop of Dublin. New Edition. Boston: Lee and Shepard, Publishers, next Old South Meeting House, No. 10 Milk street, 1887. Pp. 179.

We are glad to announce a new edition of this very valuable work. The distinguished author says in the preface, "It is scarcely needful to remind the reader that the word 'synonym' is, in fact, a misnomer, as applied to words of the description in question. Literally, it implies an exact coincidence of meaning in two or more words; in which case there would be no room for discussion; but it is generally applied to words which would more correctly be termed pseudo-synonyms—i. e., words having a shade of difference, yet with a sufficient resemblance of meaning to make them liable to be confounded together." For that very reason,

however, the work is important and helpful. It not only suggests the way out of tautologies, but enables a speaker or writer to say just what he means to say. Experienced people as well as beginners will find Whately's Synonyms an admirable hand-book to keep on the study table as a supplement to a good dictionary. It can be commended without stint.

THE ANDOVER REVIEW, April, 1887. The first article of the present number will be read with interest by all. It sets forth the fact and discusses the causes of "The Growth of Modern Cities." The second article affords us a glimpse into the character and methods of "The Mormon Propaganda." For the historian, there is a paper on "The Origin of the Feudal System," which he may read with much profit, and for the theologian, one on "The Nature and Working of the Christian Conscience," which he will find well worth his study, as an able treatment of an important, but difficult theme. The main interest of this number will centre in the editorial articles, of which there are four. The first of these is the fourth contribution to the series of papers on "Christianity and its Modern Competitors," and discusses "The Worth and Welfare of the Individual." The second is a wonderfully calm, but remarkably strong reply to a notable editorial on Future Probation, which appeared in the "Independent" March 17. The third is severe on "The American Board as a Borrower of Men." The fourth gives in the main a true characterization of "Henry Ward Beecher." The book reviews of this month are of more than ordinary interest.

Boston: Houghton, Mifflin & Company. Yearly subscription, \$4; Single numbers, 35 cents.

THE GUARDIAN: A Monthly Magazine for Young Men and Women, Sunday-schools and Families. Rev. H. M. Kieffer, A. M., Editor. The contents for May are—The Voice of Spring, by F. Herman; Talking in their Sleep, by Edith M. Thomas; Some Monitory Lessons Learned in the School of Experience, by the Rev. W. A. Haas; Life a Drama, by the Rev. I. E. Graeff; God in Nature, by the Rev. Hiram King. Our Cabinet, Sunday-school Department.

Philadelphia: Reformed Church Publication Board, 907 Arch street.

THE ATLANTIC MONTHLY. Contents for May: The Counting of Sister Wisby; China and the United States; The Last Caesar, 1851-1870; Marco Minghetti; Paul Pottorf, X. L.; The Menards; The Shakespearean Shapleight Entanglement; The Decline of Duty; One Hundred Days in Europe, III.; Sonnet, with a version of Euripides' Alceste; A Glimpse of Emerson's Boyhood; An Ancient Error; French and English, fifth paper; Flutterbudget; The Second Son, XVII.-XIX.; The Letter; Walker's History of the Second Corps; Light Travel; A Volume of L'Art; Tennyson's and Browning's Latest Poems; The Contributors' Club; Books of the Month.

Contents of St. Nicholas for May: Frontispiece, Catarina of Venice; Historic Girls, Catarina of Venice; May, poem; Juan and Juanita, ch. VII.; The Fancy-dress Ball, verses; April to May, poem; A Positive Engagement, verses; Jenny's Boarding-house, ch. VI.; Fair Weather, Jingle; Wanted, a Map, verses; An Only daughter; The Huge Hippocamp, Jingle; Birds and Boys, verses; Lindie's Portrait; A Bed-time Song, poem; Ready to Spring, picture; A Genuine Mother Goose, Rhymes; Winning a Commission, chapters I, II, III.; Dolls' Hospitals; A Rainy Day in Central Park; Child Sketches from George Eliot; Sherman's March to the Sea; St. Nicholas Dog Stories; The Brownies Canoeing; Jack in the Pulpit; The Letter-box; Report Concerning "The King's Move Puzzle;" and The Riddle-box.

THE MAGAZINE OF ART for May has for its frontispiece an etching after Jules Worm's painting, "Under the Chasm." The opening article has the late Randolph Caldecott for its subject and it is illustrated with engravings from several of his most characteristic pictures. A paper describing a lost art of making glass follows, and then we have some more "Glimpses of Artist Life" with Mr. Wilson's amusing illustrations. The next article is devoted to Van Dyck and illustrated with engravings from some of his most famous pictures. A review of M. Plon's work on "Leone Leoni and Pompeo Leoni" with engravings from their sculptures follows this and between it and the third paper on "Some Treasures of the National Gallery" is a poem by Rennell Rodd. Copious art notes close the number and place the reader au courant with the art news of the world.

Cassell & Company, 35 cents a number, \$3.50 a year in advance.

LITTEL'S LIVING AGE. The numbers of Littell's Living Age for the weeks ending April 16th and 23rd contain—Transylvanian Peoples, The Decline and Fall of Dr. Faustus, and Contemporary Life and Thought in France, Contemporary Review; Mr. Gladstone on "The Irish Demand," Nineteenth Century; French Aggression in Madagascar, Fortnightly Review; Revelations from Patmos, Blackwood; Lord George Gordon and the Riots of 1780, Temple Bar; The Oven Islands, Longman's Magazine; The Fight at Trinkat, and Novel Announcements, Chambers' Journal; Mr. Ruskin's Publishers, Pall Mall Gazette; with instalments of "Richard Cable, the Lightshipman," "The Shepherd of the Salt Lake," and "Major Lawrence," and Poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscribers price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

The frontispiece of the QUIVER for May illustrates a poem, giving an incident in the life of the late Earl of Shaftesbury. Following the story of "The Good Earl's" life, comes the concluding chapter of the serial, "A Faithful Heart." Then a poem by the editor, "The Ministry of Angels." Old Mr. Ladd's Temptation," a story, and "The Coronation of Queen Victoria," a sermon, illustrated with a portrait of Her Majesty in coronation robes, are interesting readings. "An Easter Hymn," an account of a "Evening at Exeter Hall" which is the headquarters of the Y. M. C. A. in London, more stories, theological papers and "short arrows" make up the number.

Cassell & Company, 15 cents a number, \$1.50 a year in advance.

THE CHURCH REVIEW. Edited by the Rev. Henry Mason Baum. April, 1887. New York and Boston: Houghton, Mifflin & Company. The Riverside Press, Cambridge. Annual subscription, \$4.00; single number, 35 cents.

THE MEDICAL BULLETIN: A Monthly Journal of Medicine and Surgery. Edited by John V. Shoemaker, A.M., M.D. Contents for April: A Clinical Lecture; Original Communications; Selected Articles; Society Proceedings; Hospital Reports; Therapeutic Notes; Editorials; Medical News and Miscellany; Book Reviews; Commercial News.

Terms: \$1 a year in advance. Philadelphia: F. A. Davis, Att'y, Publisher, No. 1217 Filbert Street.

Married.

On March 31st, at the residence of the bride, by Rev. H. K. Binkley, Mr. H. W. Tobias, of Cavendish, Mass., to Mrs. Mary Spatz, of West Leesport, Pa.

At the residence of the late Jno. W. Roller, Esq., near Weyer's Cave, Va., April 3rd, 1887, by Rev. B. R. Carnahan, Mr. Wm. E. Plecker to Miss Jennie M. Roller, both of Augusta county, Va.

At Bowmansdale, Pa., April 5th, 1887, by Rev. W. I. Stewart, Mr. F. H. Goodheart to Miss Anna Lauck, both of Bowmansdale.

On the 14th inst., by the Rev. C. U. Heilman, Mr. David Moore, of Philadelphia, to Miss Grace Hewitt, of Alexandria, Pa.

In the Reformed church, at Shepherdstown, W. Va., April 13th, 1887, by Rev. B. F. Bausmann, assisted by Rev. J. C. Bowman, Mr. Frank Legge, of Washington, D. C., to Miss Nellie Reynolds, of Shepherdstown, W. Va., daughter of Dr. John Reynolds.

At the residence of the bride's parents, March 24th, 1887, by Rev. F. C. Bauman, Robert B. Miller to Miss Anna R. McQueen, of Jackson county, Iowa.

At the residence of the bride's parents, March 30th, by the same, William S. Waters to Miss Annie M. Denlinger, both of Zwinglie, Iowa.

At the residence of the bride's mother, at Buncomb, Iowa, April 13th, 1887, by the same, James I. McKittrick to Miss Elmira C. Leffert.

Obituaries.

Obituaries to be inserted must be no longer than three hundred words.

DIED.—At Clarksville, Tennessee, March 26th, 1887, Mr. J. Davis Rentch, son of Mr. D. S. Rentch, in the 26th year of his age. It was but four months previous to his death that Brother Rentch left his paternal home at Shepherdstown for a more genial southern climate at Clarksville, the home of his sister, with the hope that his health might be improved. He had derived so much benefit by the change that when the announcement came that he died suddenly of hemorrhage of the lungs, it came with a great shock to us all. The comfort and consolation was left us, however, that he was prepared to meet his Lord.

From early childhood he was planted in the house of the Lord. Already in boyhood he assumed the vows of the covenant, and to the end of his life his delight was in the service of the sanctuary. To do good was his purpose; to excel and be useful in life, his commendable ambition. Had his health permitted he would have early consecrated himself to the office of the holy ministry. In teaching as his profession, he was an enthusiastic worker and met with much success. His buoyant, ardent and sprightly nature won for him many friends. In the church at Shepherdstown, W. Va., where he was a regular and active member, he will be greatly missed, as also in the Sunday-school, where he had been a teacher and assistant superintendent.

The funeral services were held in the Reformed church at Shepherdstown, and were very largely attended. His pastor, Rev. B. F. Bausmann, preached from St. Luke 7: 11-15, assisted by Revs. Charles Ghiselin and D. M. Moser.

Our comfort and consolation is that though death came to him suddenly it found him waiting and watching. He has now departed to be with Christ which is his father. Peacefully he passed away to that better and higher world where pain and sorrow are unknown. He is at rest, awaiting the resurrection morn. B. F. B.

In Memoriam.

At a meeting of the Reformed Sunday-school at Shepherdstown, W. Va., March 27th, 1887, the sudden death of Brother J. Davis Rentch was announced. A committee was appointed to draft resolutions of regard and condolence, who made the following report, which was adopted:

WHEREAS, It has pleased Almighty God in His wise providence to call from us by death, Brother J. Davis Rentch, who has been associated with us in this school as scholar, teacher and assistant superintendent, and desiring to give expression to our appreciation of the faithful services of our deceased brother and fellow-worker,

Resolved, That we hereby testify to the love and esteem in which he has ever been held by us, his Christian conduct and fidelity, as scholar, teacher, and officer of this school.

Resolved, That we deeply sympathize with the bereaved father, sisters, and brothers, and pray that the promise of a kind heavenly Father may be fully verified unto them.

Resolved, That this action be incorporated in the Record and a copy of the same be sent to the bereaved family, and to the MESSENGER for publication.

JAMES D. FAYMAN,
MRS. JOHN REYNOLDS,
MRS. T. HAMILTON DAVIS,
Committee.

Religious Intelligence.

Home.

Two thousand Secretaries of District Missionary Meetings are now furnishing the daily and weekly papers of the country with missionary intelligence. Never was such an amount of missionary information distributed as is being sent forth now.

The old Christian church in Nashville, Tenn., built sixty-six years ago, is to be torn down. The last sermon has been preached in it by the venerable Elder Philip S. Fall, who officiated at its dedication. He is eighty-nine years old, and is still active in ministerial work.

Twice before has the Bishop of Connecticut held the seniority in the Episcopal House of Bishops. Bishop Seabury was senior Bishop from 1784 to 1796, and Bishop Brownell from 1832 to 1865. When the present senior Bishop, Bishop Williams, was consecrated in 1851 there were thirty-four Bishops older than himself.

The Young Woman's Christian Association of New York City, which has been in existence fifteen years, has just taken possession of a handsome new building that cost \$125,000 and is entirely paid for. It has a public hall that will hold 7,000 persons, and a library to hold 50,000 volumes, which is already about one-quarter full.

The different denominations of Protestant Christians in Pittsfield, Mass., are so united in their sympathies that they have been able to join together in the services of Holy Week. The circular appointing these union services was addressed to "the Church of God, which is in Pittsfield." These Pittsfield Christians would seem to say to those Christians who spend all their time in talking about unity that the way to have union is simply to unite.

The late report of the Board of Indian Commissioners issued, states that the expenditure of religious societies last year for Indian education and missions so far as reported to them show: Baptist Home Mission Board, \$39,972.16; Baptist Southern Mission Board, \$14,095.12; American Missionary Association, \$31,325.62; Protestant Episcopal Mission Board, \$19,773.81; Friends' Missionary Societies, \$14,178.1; Mennonite Church Mission, \$6,225.49; Methodist Episcopal Mission Society, \$6,000; Presbyterian Foreign Mission Board, \$32,224.55; Presbyterian Home Mission Board, \$62,000; Presbyterian Southern Mission Board, \$6,740. A total of \$250,954.75.

The rule for the Catholics of this country, under decision of the Plenary Council, is to erect parish schools in which to educate the Catholic children. They will thus be kept from the public schools, which the pious faithful say are "godless," because religion is not taught in them—which would be even worse than godless if they were to have introduced into them religion that is Protestant. No one need object to this; if they wish to have schools of their own, supported by themselves, it is their own matter. But it may not be so easy in all cases to carry out such an arrangement, for so much of a spirit of independence is growing up among the people that they do not listen to Cardinals and Bishops as they used to do.

The pressure brought to bear just now upon the older churches of our country for aid in planting Evangelical Christian institutions in the Western Territories is as logical as it is urgent. The census of 1880 showed that of the population of Washington Territory foreigners constituted 38.2 per cent.; of Montana, 48.8 per cent.; of Wyoming, 50.5 per cent.; of Utah, 51.9 per cent.; of Idaho, 53.2 per cent.; of Arizona, 55.2 per cent.; of Dakota, 66.5 per cent. Now, the whole history of our civilization shows, says an exchange, that without the Gospel immigration is demoralizing, and that the good time to mold the morals and shape the destiny of any community is at its beginning. Let us not forget that the centre of our American population is rapidly moving Westward, and that the great commonwealths of our great West will speedily determine the quality of American legislation. Christian help for the West should not be delayed.

Foreign.

The funeral services over the remains of the late Vicar-General Quinn, of New York, were held at the Church of the Madeleine, Paris, on the 18th inst.

Père Hyacinth is just now drawing large congregations to his beautiful church in the Rue d'Alma, Paris. He has quite recovered his health, which was somewhat impaired in midwinter.

The seven Protestant missionary societies of England in 1886 have become more than one hundred in 1887. The total income of the seven was less than £50,000; the income of the one hundred is £220,000. In 1880 the converts numbered about fifty thousand; now they are nearly three million.

It is said that there are twenty-seven thousand native converts employed and paid as evangelists to their own countrymen in the foreign missionary field, and two thousand five hundred are ordained pastors of native congregations. This does not include the vast number who work on the principle of voluntarism and thousands of teachers and professors in secular teaching in schools and colleges.

The Russian Government forbids the Armenians in the recently annexed territory to teach the Armenian language, requiring Russian. The Armenian Chief Patriarch at Echmiadzin has addressed a letter to all the Armenian clergy in the Russian provinces enjoining upon them to oppose the orders of the Governor-General and to continue to use Armenian. When the Russians come to fight Turkey for Asia Minor the Christians will be the most bitter enemies of the Russians.

The Russian Government has announced its intention of founding a great convent between Erzeroum and Bayazit. It will resemble the Russian Convent of Mount Athos. Four of the most active seminarians of the Convent of St. Pantilimon at Mount Athos, have been instructed to proceed to Erzeroum to organize the foundation of the hospital and superintend the construction of the building, which will commence in a few weeks. Several young Armenians, well acquainted with the Russian language and familiar with the customs and usages of the Armenians of Anatolia, will be attached to the convents as secretaries.

The Archbishop of Canterbury, in correspondence about the appointment of a new Anglican Bishop to reside in Jerusalem, repeats the rule requiring the Bishop "not to intrench on the spiritual rights and liberties of the churches of the East, but to confine himself to the care of those over whom they cannot rightly claim jurisdiction." That means that the Bishop is not to seek converts at all from the Greek, Armenian, or Roman Churches. That is the policy of the Anglican Church generally, but not always. We know cases where it leaves missionaries among Mohammedans and Jews who are quite inaccessible, so that the missionary sits down and does not pretend to do anything, because he cannot work among the Oriental Christians.—*Independent.*

LES MISERABLES.

When Victor Hugo wrote his famous book with this title it became popular all over the civilized world. There are so many human beings who are in some way or other miserable, that the name at once arrested the attention of the public.

Verily, the brotherhood of misery is large. But there is a great deal of misery in the world which might readily be got rid of. Thankful reports from ex-miserables show what a large and honored share Compound Oxygen has had in working misery out and bringing health and comfort and joy in its place. People who have been almost ready to destroy themselves, have been brought up from the depths by means of this wonderful vitalizer. Men who have been overwhelmed with the misery of nervous prostration have been made bright and hopeful and cheery. Women almost helpless have been set on foot and made happy. One gentleman who was utterly prostrated with nervous infirmity gratefully writes: "After three weeks' treatment am able to report as follows: Felt improvement from its first use. Do not have such terrible bad feelings; am more comfortable; feel more like living, and am beginning to enjoy myself. My mind is brighter; all nature seems more lovely and fresher."

For all you want to know about this method of escaping from misery, write to Drs. Starkey & Palen, 1529 Arch Street, Philadelphia, who will mail you, free, a treatise giving full information.

Pride makes some men ridiculous, but prevents others from becoming so.

CHURCH ORGANS.

The readers of this paper have doubtless noticed the advertisement of Moller's Pipe Organs, manufactured at Hagerstown, Md. Those who are interested in the matter would do well to send for Mr. Moller's catalogue, in which is given full descriptions of the organs he makes. Mr. Moller has built a number of the largest and finest organs in the United States, and everywhere they have proved highly satisfactory. His patrons speak of him as a man of the highest integrity, and therefore when he guarantees his organs to have superiority over other organs sold at same price, intending purchasers should be sure to enter into communication with him on the subject. Full information can be had free on application.

The coinage of the mints during March was \$5,195,360, of which \$3,030,380 was in standard silver dollars.

ONE CENT INVESTED

in a postal card on which to send your address to Hallett & Co., Portland, Maine, will, by return mail, bring you free, particulars about work that both sexes, of all ages, can do, and live at home, wherever they are located, earning thereby from \$5 to \$25 per day, and upwards. Some have earned over \$50 in a single day. Capital not required; you are started free.

Quarantine has been instituted at El Paso, Texas, against cholera, which is traveling northward from South America and has reached Panama.

HORSFORD'S ACID PHOSPHATE

A Good Tonic.

Dr. R. Williams, Le Roy, N. Y., says: "It is a good general tonic and worthy of trial."

A tract of land seven miles from Denver, proffered by a committee of citizens, has been accepted by General Sheridan for a military post.

The exhausted and drowsy feelings, common to spring time, indicate an impure and sluggish condition of the blood, which may be remedied by the use of Ayer's Sarsaparilla. It is the most powerful, and, at the same time, most economical blood purifier known.

The Belgian Chamber of Deputies has passed a bill to permit the Congo Free State to issue a lottery loan of 1,000,000 francs.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. Twenty-five cents a bottle.



BEAUTY
of
Skin & Scalp
RESTORED
by the
CUTICURA
Remedies.

NOTHING IS KNOWN TO SCIENCE AT ALL COMPARABLE TO THE CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the Great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, are a positive cure for every form of skin and blood disease, from pimples to scrofula. CUTICURA REMEDIES are absolutely pure and the only infallible skin beautifiers and blood purifiers.

Sold everywhere. Price, CUTICURA, 50c.; RESOLVENT, \$1.00; SOAP, 25c. Prepared by the PUTNER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

HANDS Soft as dove's down, and as white, by using CUTICURA MEDICATED SOAP.

JOHN D. KNOX & CO. INVESTMENT BANKERS AND LOAN AGENTS, TOPEKA, KANSAS.

Negotiators of WESTERN KANSAS FIRST MORTGAGES. See large advertisement next week.

A STARTLING FACT.

It is not commonly known that a large proportion of the rheumatism and neuralgia extant is traceable directly to the diseased condition or imperfect action of the kidneys and liver; therefore a remedy which cures the resulting disease must cure the rheumatism and neuralgia. Many persons using Athlophoros have been surprised to find that chronic disorders of the liver and kidneys have also been greatly relieved and they have written for an explanation. The fact is, that the remedy acts directly on these organs, cleansing them from all irritating substances and regulating their action. Taken in connection with Athlophoros Pills this is, without exception, the most valuable kidney and liver remedy in the world, and will cure a large proportion of those who have these diseases.

Copake Iron Works, Copake, N. Y. For the last five years I have been subject to severe attacks of rheumatism which would cause me the most excruciating pain in my chest; was obliged to put myself under the doctor's care for two or three months at a time, and even then it was almost impossible to get any relief. The last time I was taken my son was at home, and he said he had heard of a new remedy for rheumatism called Athlophoros and advised me to try it. I did and you can imagine my surprise, was relieved of all pain after taking one bottle and have not been troubled since. It saved me quite a sum of money, and what is better, I was not obliged to endure weeks of suffering; would not be without it in the house. Have recommended it to others and it never fails to give relief. L. H. PATTERSON.

Every druggist should keep Athlophoros and Athlophoros Pills, but where they cannot be bought of the druggist the Athlophoros Co., 112 Wall St., New York, will send either (carriage paid) on receipt of regular price, which is \$1.00 per bottle for Athlophoros and 50c. for Pills. For liver and kidney diseases, dyspepsia, indigestion, weakness, nervous debility, diseases of women, constipation, headache, impure blood, &c., Athlophoros Pills are unequalled.



A NATURAL, PALATABLE, RELIABLE REMEDY.

In TARRANT'S SELTZER you behold A certain cure for young cold. For Constipation will depart. For Rheumatism quickly start. Sick Headache, too, will soon subside. When TARRANT'S SELTZER has been tried.

ELY'S CATARRH CREAM BALM

For cold in the head Ely's Cream Balm works like magic. It cured me of catarrh and restored the sense of smell.—E. H. Sherwood, Banker, Elizabeth, N. J.

A particle is applied to nostril and is agreeable to use. Price 50 cts. by mail or druggists. Send for circular. ELY BROTHERS, Druggists, Owego, N. Y.

Ditson & Co.'s Sunday School Music

books with the very best and no Sunday-school management should adopt a new Singing Book without carefully examining one of their "tried and true" SUNDAY SCHOOL SONG BOOKS.

Voices of Praise (40 cts., \$4.50 per dozen.) Rev. C. L. Hutchins. In fact, bright and enthusiastic. Very large collection for the money.

Singing on the Way (35 cts., \$3.60 per dozen.) Jewett, ably assisted by Dr. Holbrook, whose compositions are known and loved in all the churches. This, like the book above mentioned, does excellently well for a Vestry Singing Book for prayer and praise meetings.

Songs of Promise (35 cts., \$3.60 per dozen.) E. A. Hoffman—the first highly gifted, musically, and the second the author of many hymns of refined and beautiful quality. One of the best books.

Song Worship (35 cts., \$3.60 per dozen.) L. O. both celebrated composers and teachers, and the music at many Chautauque meetings.

For other good books, please send for lists and catalogues. For a lovely little book for young children of a Sunday School, look no further than FRESH FLOWERS (35 cts., \$4.40 per dozen), Emma Pitt. Sweet Hymns, Sweet Music, Pretty Pictures.

OLIVER DITSON & CO., Boston.

J. E. DITSON & CO., 1228 Chestnut St., Phila.

THE GREAT AMERICAN GOOD NEWS TO LADIES.

Grants offer. Now's your time to get ready for our celebrated Coffee and Baking Powder, and secure a beautiful Gold and Silver Box. The Great American Tea Co., 31 and 33 Vesey St., New York.

CURE FOR THE DEAF

Parley's Paragon Remedy cures the work of the natural drum, invisible, comfortable and always lasting. All conversation and even whistles heard distinctly. Send for illustrated book with testimonials. FREE. Address: F. BISCOX, 853 Broadway, N. Y.

THE CHURCH ALMANAC FOR 1887.

Can be had at the following rates:

12 Copies, .75

50 " 2.75

100 " 5.00

Single Copy, Postpaid, .12

When to be sent by mail 17 cents must be added for every dozen ordered.

PASTORS AND SUPERINTENDENTS

Will find it to their advantage in every way to order their Sunday School Helps and Supplies from their own Publication House.

Specimen copies sent on application.

Address, Reformed Church Pub. Board, 907 Arch Street, PHILADELPHIA, PA.

NATIONAL LOAN AND TRUST CO. TOPEKA, KANSAS.

ESTABLISHED 13 YEARS.

PAID-UP CAPITAL \$200,000. HAVE LOANED \$5,000,000.

Our loans are carefully selected in good localities. Every piece of property personally inspected. We are prepared to give investors the benefit of our judgment and experience based on the above. Correspondence solicited, and all inquiries cheerfully answered.

Send for pamphlet. G. F. PARMALEE, President. E. L. SMITH, Treasurer. T. L. SRINGHAM, Secretary. Correspondents—Hanover National Bank, New York, National Bank North America, Boston, Mass.

JARVIS-CONKLIN MORTGAGE TRUST CO. KANSAS CITY, MISSOURI.

Capital Paid-up, \$1,000,000. Offers in 6 Per Cent. Debenture Bonds of \$500, \$1,000, and \$5,000, running ten years, to Trustees, Guardians, and Individual Investors. Secured by First Mortgages on Real Estate worth three times the amount of the loan, and held by the Mercantile Trust Company of New York, Trustee. Secured also by the entire paid-up capital of \$1,000,000. It also offers Guaranteed Six Per Cent. first mortgages on Kansas City business property and improved farms in KANSAS and MISSOURI.

Call at office or write for full particulars to ROLAND R. CONKLIN, Secretary, Equitable Building, New York City. Messrs. MORGAN & BRENNAN, Providence, R. I., or JOHN M. SHURLEY, 411 Walnut St., Philadelphia, Pa.

Equitable MORTGAGE COMPANY. CAPITAL, - - \$600,000 DEBENTURES

Guaranteed Farm Mortgages OFFICES. NEW YORK, 30 Broadway. BOSTON, 22 Court Street. PHILADELPHIA, 115 N. 4th St. KANSAS CITY, 710 & 712 St. Louis. REFERENCES. NEW YORK, 30 Broadway. BOSTON, 22 Court Street. PHILADELPHIA, 115 N. 4th St. AM. NAT. BANK, KANSAS CITY. For rates of interest and full information SEND FOR PAMPHLET.

INVEST Through the Sound and Reliable WESTERN FARM MORTGAGE CO. PAID UP CAPITAL, - - \$250,000. The Choice First Year Farm Mortgage. Also the Company's First Year Debentures, based upon its paid up Capital and Assets of over \$400,000. No loan, 14 years' experience, with absolute satisfaction to over 150,000 investors. Send for circulars, forms and full information. Branch offices in N. Y., St. Louis and Albany. N. Y. Office: 137 B'way, C. H. HINE & SONS, Agents.

6% Gold Debentures PRINCIPAL AND INTEREST GUARANTEED by the WESTERN FARM MORTGAGE CO. Total Assets \$500,000. Send for pamphlet before investing. Philadelphia Office: 102 S. 4th St. FRANK SEXTON, Agent.

THE PENN MUTUAL LIFE Insurance Company issues all approved forms of contracts adapted to every legitimate need, for protection, for investment, and for both; for long or short periods, at the lowest, sure rates. Its policies are squarely reciprocal, free from ambiguity and objectionable conditions absolutely. Send for Circulars. Home Office, 921 Chestnut St., Phila.

AMERICAN Fire Insurance Company, Nos. 308 and 310 WALNUT ST., Philadelphia.

KANSAS INVESTMENT CO. TOPEKA, KANSAS.

Paid-up Capital and Surplus, - - \$235,000.00 Devotes its entire attention to negotiating First Mortgages Loans for Eastern Investors.

ABSOLUTE SAFETY. GOOD RATES.

6% GOLD DEBENTURE BONDS

These Bonds run five years. Interest payable semi-annually and are secured by 1st year mortgages on improved real estate in Kansas valued at more than three times the amount of the bonds which insure the mortgages are held by the Boston Safe Deposit & Trust Co. to the satisfaction of the State of Kansas. Each bond bears the certification of the Trust Co. in this effect. Also 7 per cent. Mortgages secured by improved real estate valued at three times the amount of the mortgage loan.

For references and further particulars address H. E. BALL, Pres't, P. T. BARTLETT, Asst. Sec'y, TOPEKA, KANSAS. 181 Broadway, N. Y.

FARM LOANS

Secured by FIRST MORTGAGES

7% INTEREST TO INVESTORS

SAFE AS GOVERNMENT BONDS

Interest payable Semi-Annually, at office or bank of mortgages. 13 years' experience, and Never Lost a Dollar any customer. Best of references given as to ability, integrity, and financial standing. Write for circulars and particulars. Address, Lebold, Fisher & Co., Bankers & Loan Agents, Abilene, Kans.

By permission we refer to Rev. T. F. Stauffer, Pastor Reformed church, Abilene, Kansas, and Rev. D. B. Shuey, Proprietor, S. S. Supt. of Missions, also Rev. M. Valentine, D.D., Gettysburg, Pa.

AGENTS WANTED FOR THE LIFE OF HENRY WARD BEECHER

By THOMAS W. BEECHER. An Authentic and Complete History of his Life and Work from the Cradle to the Grave. Out-sells all others 10 to 1. The best and cheapest. Splendidly illustrated. Sells like wildfire. Distance no hindrance for we pay the Freight and give Extra Terms. Send for circulars. Address HARTY & CO., PUBLISHERS, Hartford, Conn.

INCREASE YOUR LIGHT

We propose to send by mail a sample burner that will double your light, never crack, chimney, extinguish like gas with safety, fit the lamps you have without change. Cost One Dollar each.

Also for sale, THE DWELLING

FINISHED IN BRONZE AND POLISHED BRASS. COLORS TO MATCH FURNITURE, MADE TO EXTEND TO TABLE WHEN IN USE. Perfectly Safe, SEND FOR DESIGNS, FREE.

A. J. WEIDENER, 36 S. Second St. Phila.

CANDY

and Candy Boxes for Sunday School and Society Festivals. The near approach of the annual festival, our assortment of Pure Mixed Candies has no equal in the market. We have also a complete line of Boxes, Satchels, and new novelties to hold some \$3, & 1 pound. They cannot be excelled. Goods forwarded to any part of U. S. and examine our goods for free list. If orders are desired by mail, send 5c. in stamps to Philadelphia. UROFT & ALLEN, 128 Market St., Phila.

BARLOW'S INDIGO BLUE

Is written as a WASH BLUE have been fully tested and indorsed by thousands of housekeepers. You Grocer ought to have it on Sale. Ask him for H. D. B. WILTBORGER, Prop., 223 N. 24 St., Phila., Pa.

CARPETS

CLEANED for two cents per yard. Knickerbocker Co., 940 N. 9th St. below Girard Ave.

WHY DO MOTHERS Put stiff corsets on their growing children? Don't do it, but **BUY FERRIS' PATENT GOOD SENSE CORSET WAISTS** Fit all ages. All Physicians recommend them. **LEADING RETAILERS** everywhere sell them. **FERRIS BROS.** Manufacturers, 841 Broadway, New York.



ENGLISH PLUM PUDDING A GENUINE Better than home-made. More convenient and very economical. A Rich Dessert that is always ready. **QUALITY OF EVERY CAN IS GUARANTEED.** No solder used inside the can. No acid ever used in making. If your grocer doesn't keep it, write to us.

BUCKEY BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. **VANDUZEN & TIFT, Cincinnati, O.**

MENEELY & COMPANY West Troy, N. Y., Bells For Churches, Schools, etc., also Chimes and Pells. For more than half a century noted for superiority over all others.

McShane Bell Foundry Finest Grade of Bells. Castings and Plans for Churches, etc. Send for Price and Catalogue. Address H. McSHANE & CO., Baltimore, Md. Mention this paper.

CHARLES MITCHELL'S Carpet Cleaners Cleaning Office—1526 N. 13th St. Send us orders. We study to please. Carpets and Furniture stored. My carpets not cleaned at 21st and Race Sts.

1887. 1887.

LESSON HELPS AND PERIODICALS FOR SUNDAY-SCHOOLS,

PUBLISHED BY THE REFORMED CHURCH PUBLICATION BOARD, REV. CHAS. G. FISHER, Superintendent 907 Arch Street, Phila.

GUARDIAN:

A Monthly Magazine for Young Men and Women and for Sunday-school Teachers. The Sunday-school has a special Department, in which are the Lessons and Comments, or Notes, for use of Teachers. A valuable assistant in the study and teaching of the Sunday-school Lessons from the Reformed standpoint.

Rev. H. M. KIEFFER, A. M., Editor. Single Copy, \$1.25 per year. Over 5 copies to one address, \$1.00 per copy, one year.

SCHOLAR'S QUARTERLY,

The Sunday-school scholar's assistant in the study of the Lessons, containing the Lessons and Comments, or Notes, for the Scholars. Issued Quarterly four numbers a year.

One No., 5 Cts. Single copy, one year, 20 Cts. Over 5 copies to one address, 15 Cts. each, one year.

ADVANCED LESSON PAPERS

\$6.00 a hundred, per year.

PRIMARY LESSON PAPERS

FOR THE SMALLER SCHOLARS.

Illustrated, \$7.80 a hundred per year.

THE SUNDAY-SCHOOL TREASURY.

An Illustrated Paper. Issued Semi-Monthly, ADAPTED TO THE WANTS OF ADVANCED SCHOLARS.

Rev. R. L. GERHART, Editor.

Single Copy, 25 Cts. per year. Over 5 copies, to one address, 20 Cts. a copy, per year.

THE Reformed Missionary Herald.

In the Interests of Missions. For the Homes and Sunday-schools.

Rev. A. C. WHITMER, Editor.

Single copy, 25 cents. Over 5 copies, to one address, 20 cents a copy, per year.

SUNSHINE,

An Illustrated Paper for the Little Folks.

Issued Weekly, single copy, 35 Cts. per year. Over 5 copies, 25 Cts. a copy, per year.

ALL Subscriptions to be Paid in Advance.

ALL SENT POSTAGE PAID.

Meeting of the Classes
Of the Synod in the United States, the
Synod of Pittsburgh, and the Synod
of the Potomac.

Mercesburg—Ft. Loudon, Franklin county, Pa., April 27th, 1887.
Carlisle—Zion Church, near Newburg, Pa., April 28th, 1887.
Lehigh—Cedarville, Lehigh county, Pa., May 10th, 1887.
Virginia—Mt. Crawford, Rockingham county, Va., May 4th, 1887.
North Carolina—Concord, N. C., May 4th, 1887.
Westmoreland—St. John's Church, Johnstown, Pa., May 5th, 1887.
Schuylkill—Sheanandoh, Schuylkill county, Pa., May 5th, 1887.
Somerset—Mt. Zion Church, Brother's Valley, Somerset county, Pa., May 10th, 1887.
Goshen—Zion Church, Lehigh county, Pa., May 10th, 1887.
Zion—Kreutz-Creek Church, York county, Pa., May 10th, 1887.
Philadelphia—Heidelberg Church, Philadelphia, Pa., May 10th, 1887.
Lancaster—Elizabethtown, Lancaster county, Pa., May 10th, 1887.
West Susquehanna—Adamsburg, Snyder county, Pa., May 10th, 1887.
Allegheny—McKeesport, Allegheny county, Pa., May 10th, 1887.
Gettysburg—Gettysburg, Adams county, Pa., May 10th, 1887.
Junata—Huntingdon, Huntingdon county, Pa., May 10th, 1887.
East Pennsylvania—Hamilton, Monroe county, Pa., May 20th, 1887.
Tonolowick—Ridge Road, Bucks county, Pa., May 20th, 1887.
Maryland—Glade Church, Frederick county, Pa., May 20th, 1887.
Portland-Oregon—St. Peter's Church, Mink P. O., Oregon, June 2d, 1887.
St. Paul's—Deekard's, Crawford county, Pa., June 10th, 1887.
East Susquehanna—Turbotville, Northumberland county, Pa., May 18th, 1887.
Lebanon—Stouckburg, Berks county, Pa., June 20th, 1887.
Clarion—Eddyville, Armstrong county, Pa., June 22d, 1887.
San Francisco

Acknowledgments.

West Susquehanna Classis.

The Treasurer of the above Classis acknowledges the receipt of the following moneys since his last annual report, to date.
Home Missions—Boalsburg charge, \$37.30; White Deer, \$45.00; Selingsgrove, \$20.00; Centre Hall, \$50.00; Bellefonte, \$30.00; Lewisburg, \$44.39; New Berlin, \$1.33; Aaronsburg, \$30.00; Beaver Springs, \$7.66; Liverpool, \$6.38; Rebersburg, \$6.75; Lock Haven, \$22.00; Missionary box, Rev. J. Dotterer's family, \$1.25; Missionary Society, St. John's church, Wm. Porter, \$20.00; Collection at Class M. Convention, 7.01; Rev. J. Dotterer, personal offering, 5.00; St. John's Ref. S. S., Boalsburg, \$2.00—\$338.87.
Kanawha City Mission—Aaronsburg charge, \$10.00; Beaver Springs, \$10.00; Ref. S. S. at Rebersburg, \$10.00; Rev. W. A. Haas, personal contribution, \$10.00—\$40.00.
Wentworth Mission—Ladies' Mission Soc. at Freeburg, \$20.00; Millburg charge, \$20.00—\$40.00.
Church of the Redeemed—Rebersburg charge, \$12.48; Aaronsburg, \$20.00—\$32.48.
Foreign Missions—St. John's Ref. church, Wm. Porter, \$20.00; Miss. Soc. at St. John's Ref. church, \$20.00; White Deer charge, \$20.00; Col. at Classical Missionary Convention, 7.00; Returned S. S., Urschbach congregation, New Berlin charge, 7.50; St. John's Ref. church, \$20.00; Aaronsburg, \$20.00—\$84.50.
Bethany Orphan's Home—White Deer charge, \$20.00; New Berlin, \$14.75; Centre Hall, \$9.33; Rebersburg, \$12.93; Ladies' Mission Soc. at Rebersburg, \$10.00; Aaronsburg, \$20.00; Returned S. S. at Boalsburg, \$5.00; St. John's Ref. church, \$20.00; Infants S. S. at Selingsgrove, \$1.25; Ref. S. S. at Lewisburg, \$5.00—\$80.70.
Synodical Conferences and Seminary Repairs—Boalsburg charge, \$20.00; White Deer, \$20.00; Selingsgrove, \$20.00; Lewisburg, \$20.00; Rebersburg, \$20.00; St. John's Wm. Porter, \$20.00; Lock Haven charge, \$20.00; Aaronsburg, \$20.00; New Berlin, \$20.00; Millburg, \$20.00; Centre Hall, \$20.00; Liverpool, \$20.00; St. John's church, Williamsport, \$20.00—\$244.41.
Synodical Conferences and Seminary Repairs—Boalsburg charge, \$20.00; White Deer, \$20.00; Selingsgrove charge (principal and interest), \$2.40; Boalsburg (interest), \$2.67; Rebersburg (int.), \$2.58—\$54.65.
Chapel at Washington—Boalsburg charge, \$12.00; Classical Conferences, Boalsburg charge, \$10.00; Lock Haven, \$4.00; Lewisburg, \$20.00; Rebersburg, \$15.00; Aaronsburg, \$20.00; Selingsgrove, \$20.00; New Berlin, \$10.00; White Deer, \$20.00; Millburg, \$20.00; Centre Hall, \$20.00; Liverpool, \$20.00; St. John's Wm. Porter, \$20.00; Prof. D. M. Wolf, \$1.00—\$244.00.
Interest on Debt of St. John's Church—Boalsburg charge, \$10.00; Selingsgrove, \$10.00; Bellefonte, \$10.00; Aaronsburg, \$15.00; Lewisburg, \$20.00; Rebersburg, \$20.00; New Berlin, \$10.00; Millburg, \$20.00; Centre Hall, \$20.00; Liverpool, \$20.00; St. John's church, Williamsport, \$20.00—\$244.41.
St. John's Church, Williamsport—Selingsgrove charge, \$20.00; Boalsburg, \$20.00; Bellefonte, \$20.00; Lewisburg, \$20.00; Aaronsburg, \$12.12; Rebersburg, \$10.00; New Berlin, \$14.00; White Deer, \$20.00; Centre Hall, \$15.00; St. John's Wm. Porter, \$20.00—\$215.77.
Interest on Debt of St. John's Church—Boalsburg charge, \$10.00; Selingsgrove, \$10.00; Bellefonte, \$10.00; Aaronsburg, \$15.00; Lewisburg, \$20.00; Rebersburg, \$20.00; New Berlin, \$10.00; Millburg, \$20.00; Centre Hall, \$20.00; Liverpool, \$20.00; St. John's church, Williamsport, \$20.00—\$244.41.
White Deer University—Rebersburg charge, \$22.00; New Berlin, \$20.00—\$42.00.
Japanese Students—Rev. Mrs. John Dotterer, \$50.00.
W. A. Haas, Treas. W. S. Classis.
Selingsgrove, April 15, 1887.

Philadelphia Markets.

Wholesale Prices.

Monday, April 25, 1887.

BREADSTUFFS—Flour, Super, \$4.50 @ 4.75; winter, extra, \$4.35 @ 4.55; Pennsylvania roller process, \$4.45 @ 4.65; Western winter clear, \$4.45 @ 4.65; do straight, \$4.50 @ 4.75; do patent, \$4.50 @ 4.75; Eye Flour, \$4.75 @ 4.95 per barrel.
WHEAT—Sales 1,500 bu ungraded at 97c; No. 2 Delaware red 95c; for No. 1 Pennsylvania red, 95c; No. 2 red 94c.
CORN—Sales of 175,000 bushels No. 2 mixed, 48 @ 48 1/2; 1200 bushels steamer, 48 1/2 c. No. 2 mixed and yellow on track, 49 1/2 c.
WHEAT—Sales of 1 car Pennsylvania rejected at 33 1/2 c; No. 2 mixed, 34 1/2 c. No. 3 white at 35c; 2 cars No. 2 white, at 37 1/2 c.
PROVISIONS—We quote Mess Pork at \$16.50 @ 17; family Pork, at \$17 @ 18; a to weight; shoulders in salt, 6 1/2 @ 7; do smoked, 7 @ 7 1/2; breakfast bacon, 9 1/2 @ 10; Loose butchers' lard, 7 @ 7 1/2; prime steam do \$7 1/2 @ 8; city refined do 7 1/2 @ 8; Beef Hams, \$2; smoked beef, 15 @ 16; sweet pickled hams, 11 @ 12; do averaged city family beef, \$10.50 @ 11 per barrel. City Tallow in hogsheads, 3 1/2 c.
BUTTER—We quote creamery, extra, 24 @ 25; special brands, 25c; creamery, good to choice, 22 @ 23; do 20 @ 21; Bradford county fresh butts, extra, 23c; New York State, fresh tubs, extra, 22; creamery prints, 25c; do fair to prime, 23 @ 25.
Eggs—Sales on 'Change of 15 crates 13c; 15 @ 14; firsts, 13c.
CHEESE—We quote New York full-cream fancy at 15 1/2 @ 15 3/4; do, do, do, 14 1/2 c; do fair to good 13 1/2 @ 14; Pennsylvania, part skims, 7 @ 9c; and full skims, 12 1/2 @ 13; as to quality.
REFINED SUGARS—Powdered, 5 1/2 @ 6; granulated, 5 1/2 @ 5 3/4; Crown A 5 1/2 c; crystal A, 5 1/2 @ 5 3/4; and confectioner's A, 5 1/2 @ 5 3/4.
COTTON 10c for middling uplands.
PEROLEUM—6 1/2 c. for 70 Abel test in barrels, and 8 1/2 c. for 110 test in plain cases.

WANAMAKER'S

PHILADELPHIA, April 23d, 1887.

If it isn't convenient to come to the store, write for what you want.

All-Wool Challis, 50 cents; very rich colorings, 60 cents. The same cloth, it's the printing that makes the price difference. One impression, one color; for the most artistic effect six or seven impressions. Exact as in a lithograph; rich, exquisite. Some of the styles

handsomer than we know of anywhere else in town.

Chambry Robes embroidered. A this-year novelty in cotton stuffs. 12 yards of 27-inch plain; 4 1/2 yards, wide embroidery, for flouncing; same, narrow, for waist, collar and cuffs. \$1.75, in neat box.

No wonder the things go. Or the better ones at \$5.00. Or the still better at \$7.00, that you can hardly tell from silk and wool. The fancy stuff for trimming has a surface spattered with plush squares. 4 yards of it, and 8 yards of 40-inch plain.

Sateen Robes, too. 12 yards plain, 32-inch wide, 1 1/4 yards panel, 2 1/2 yards narrow, for collars, cuffs and vest front trimming, \$6.00.

The latest craze in Upholstery is for the beautifully colored canvas curtains, like Madras in effect, but stronger. Pat for the seashore or for out-of-town houses. \$1.50 to \$3.75 a pair. The ever liked Madras.

By the pair too. Chintz Madras, \$3.50 to \$18.00. Lemon Madras, \$2.00 to \$6.00. By the yard. Chintz Madras, 40 cents to \$2.00. Lemon Madras, 35 cents to 60 cents. Crete Madras, 20 cents to 40 cents.

Dickens, Scott, Thackeray, and all standard authors in various editions—same as any big bookstore. Wanamaker prices—not the same. That's one reason why we sell more books (they say) than any other house in this country.

Tennis Goods. Everything for Clubs, or individual rackets of all the popular makes, \$1.25 to \$6.00, and our own special racket, \$4.00. You pay nothing for the name when you buy one of them. Discount to Clubs.

JOHN WANAMAKER.

Chestnut, Thirteenth and Market streets, and City Hall Square.

ROYAL BAKING POWDER
Absolutely Pure.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, cheap, light, or adulterated powders. Sold only in cans.
ROYAL BAKING POWDER CO., 106 Wall St., N. Y.

'Sunny Hours,'
By HALF-NIGHT.
"YOUNG LUTHER," at the
Home of Mrs. Cotta.
SLOCOMBE'S
'STRATFORD-ON-AVON.'
And very many other new and beautiful Exchange, Engravings, Photographs, etc., suitable for the most elegant Bridal Gifts or other uses, all being by the best artists. Also, MIRRORS, PAINTINGS. The most Tasteful Picture Frames, etc.
JAS. S. EARLE & SONS,
816 Chestnut Street, PHILADELPHIA.

'GATES AJAR.'
The great S. S. Music Book. Unlimited praise from everywhere. Single copy, 35 cents; \$3.50 per dozen; \$50 per hundred.
To Superintendents looking for a change in Singing Books. Give the name and location of your school.
FREE

"STAMMERING,"
STUTTERING and all Defects of VOCAL ORGANS PERMANENTLY CURED.
My method of treatment is based on common sense principles, and is thoroughly permanent in its results. Fully endorsed by the medical profession. Write for references of permanent cures.
Prof. E. S. JOHNSTON, Instructor.
Institute: Cor. 12th & Spring Garden Sts., Philadelphia.

Hair Neglected

Soon becomes dry, harsh, coarse, and full of dandruff; it loses vitality and turns prematurely gray, or falls out rapidly and threatens early baldness. A careful dressing daily with Ayer's Hair Vigor—the best preparation for the purpose—will preserve the hair in all its luxuriance and beauty to a good old age.

"My hair was faded and dry," writes Mabel C. Hardy, of Delaware, Ill., "but after using only half a bottle of Ayer's Hair Vigor it became black and glossy. I cannot express the gratitude I feel."

Frederick P. Coggeshall, Bookseller, 51 Merrimack St., Lowell, Mass., writes: "Some six or seven years ago my wife had a severe illness, in consequence of which she became almost entirely bald and was compelled to wear a wig. A few months since she began to apply Ayer's Hair Vigor to the scalp, and, after using three bottles, has a good growth of hair started all over her head. The hair is now from two to four inches long, and growing freely. The result is a most gratifying proof of the merit of your admirable preparation."

Ayer's Hair Vigor,
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by Druggists and Perfumers.

NO MORE ROUND SHOULDERS!
SHOULDER BRACE
and Superior Combined Spine and Chest, promotes respiration, invigorates the system, and restores the shoulders to their normal position. A perfect support for the spine and chest. No harness—simple—easily adjusted. All sizes for Men, Women, Boys, Girls. Cheapest and only reliable Shoulder Brace Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain, or \$1.50 silk-faced. Send chest measurement and body Address Knickerbocker & Bro. Co., Easton, Penna. N. A. JOHNSON, Proprietor.



LONDON SPRING SUITS NOW OPEN
E. O. Thompson (1338 Chestnut St.) Philadelphia.
(905 Walnut St.)

FAIR AND SQUARE
TRADE MARK.



This Label is on the Best Ribbon Made.

CHURCH FURNITURE
LODGE FURNITURE
BAXTER C. SWAN
Manufacturer,
242-244 So. Second St., PHILADELPHIA, PA.
Write for Catalogue.
Mention this paper.

EPPS'S CRATEFUL-COMFORTING COCOA
No. 1 Suit
Terry, 622
St. C.
SMALL & CO.
Boston, Mass.



ACADEMY AND COLLEGE at DELAND, FLORIDA.
The purpose of this institution is to give in the beautiful climate of Florida as thorough and liberal an education as can be secured in the best New England schools. Send for Catalogue to J. F. FORBES, President, Deland, Fla.

\$400 WILL MÖLLER equal to old
Have built a new PIPE ORGAN, many of the finest and largest Organs in the country. U. S. Catalogue free.

CROSBY'S VITALIZED PHOSPHATES
Gives 15 years by physicians as great nervous disorder. Gives new life and health to the nerves in young and old. Inquiries or by mail, \$1.00.
56 West 35th St., NEW YORK.

OPIMUM
Atlanta, Ga. Office 604 Whitehall St.

PHILADELPHIA CARPET CLEANING HOUSE
21st & Race Sts.

THE KEYSTONE WASHER
Is the best made. Every one warranted for 5 years. Circulars free.
F. P. ADAMS & CO., Erie, Pa.

BELL'S SPICED SEASONING
Made of the Granulated Leaves of Fragrant American Sweet Herbs and Choice Selected Spices.

THE REAL ESTATE TRUST CO.
OF PHILADELPHIA.
No. 1340 CHESTNUT STREET.

HOPE FOR THE DEAF
NICHOLSON'S PATENT
Artificial Ear. Dr. J. C. Nicholson has discovered a new and reliable method of restoring the hearing of the deaf. The artificial ear is made of gold and silver, and is fitted to the ear. It is the only one that will restore the hearing of the deaf. Send for circulars to Dr. J. C. Nicholson, 117 MacDougal Street, NEW YORK.

REV. HENRY WARD BEECHER'S
Biography, by his personal friend, Col. T. W. Knox. Steel portrait, 50 pieces, price, \$2.00. "Labor of Love," richly illustrated. Selling everywhere. Quick is the word. \$5 to \$10 per copy. Circulars free. Outfit 50c. HUBBARD BROS., Publishers, Philadelphia.

5000 AGENTS WANTED! Double Quick! to sell
JOE HOWARD'S BEECHER
LIFE OF

Infinitely the most valuable because so closely from the family circle and by a master hand engaged in a "Labor of Love." Richly illustrated. Selling everywhere. Quick is the word. \$5 to \$10 per copy. Circulars free. Outfit 50c. HUBBARD BROS., Publishers, Philadelphia.

The largest circulation of any periodical in the world.
Philadelphia Home Journal and Practical
400,000 copies free. CUKTIS PUB. CO., Phila., Pa.

SPECIAL INVITATION SALE

Not a mark down, but an invitation that you will not be slow to accept. We want to become acquainted with you who have never been in our store. So we put prices on Men's new and desirable Suits (made this season and just in stock) lower than you ever before saw or heard of for first class goods. All our own reliable make. Full lines. No broken lots or odds and ends.

SEE OUR WINDOW.
Superfine All-wool Black Cheviot Suits, sack and 4-button cutaways.
Fine All-wool Grey and Black Check Cassimere Sack Suits.
Handsome All-wool Fancy plaid Cheviot Suits.
Plain All-wool Mixed Cassimere Suits.
Fine All-Wool Black and Brown Check Cassimere Sack Suits.
Elegant Venetian finish Cassimere Grey and Brown Small p'd 8 1/2 suits.
All-Wool Mixed Plaid Cassimere Sack Suits.

\$10.00
\$12.00

WARREN A. REED,
Manager.
BROWNING, KING & CO.,
910 & 912 Chestnut Street, Philada.

ALL GOODS UNDER REGULAR PRICES.
BARGAINS IN BLACK CASHMERE.
36-inch BLACK CASHMERE, 25 1/2 Cents.
40-inch " " 45 " "
40-inch " " 50 " "
40-inch " " 55 " "
Extra Quality, " 65 " "
44-inch " " 87 1/2 " "



CRYSTAL PALACE OF T. H. BELCHER
EIGHTH & FILBERT STS., PHILA.
SPECIAL NOTICE.—Our Crystal Palace Journal is issued weekly, at \$1.00 per year. It is the only home journal sold for the price in America. 16 pages per week, 832 pages per year. Sample copy sent for a 2c. stamp.

THE ENLARGED BUTTON DEPARTMENT

NOW OFFERS

A GREAT BUTTON BARGAIN

BEING ABOUT

60,000 DOZEN METAL BUTTONS

AT 5 CENTS PER DOZEN.

There are sixty five different styles, and the regular prices are 10, 15, 20 and 25 cents per dozen. Nowhere can a better assortment of colors be found, or more desirable styles than are in this 5-cent lot. They are all foreign goods and this season's importation.

We have cleared a counter opposite the regular button department where nothing but this line will be shown; so that the rush for the goods will not interfere with our regular trade.

STRAWBRIDGE & CLOTHIER

EIGHTH AND MARKET STS., PHILADELPHIA.

PHILADELPHIA MORTGAGE AND TRUST CO.

Capital, 500,000. 322 Chestnut St.
OFFERS SAFE INVESTMENT SECURITIES.
and its own FIVE PER CENT. REAL ESTATE TRUST BONDS, secured by special deposit of FIRST MORTGAGES on Real Estate in the City and County of Philadelphia.
Collects Rents, Transacts general Trust and Financial business.
INTEREST ALLOWED ON DEPOSITS.
Geo. D. Krumpholtz, BENJ. MILLER, R. T. McCARTER, Jr., GEO. JUNKIN, President, Vice President & Manager, Secretary & Treasurer, Solicitor.
Directors: Winthrop Smith, Wm. Hacker, Chas. Huston, Chas. L. Bailey, Chas. W. Henry, Geo. H. Osterwood, F. B. Reeves, Geo. D. McCarty, Chas. H. Bussis, Wm. H. Inglish.

IMPORTANT ANNOUNCEMENT

To our old friends of "The Messenger."

We are CLOSING OUT at

GREAT BARGAINS

our full line of

CARPETINGS,

PRIOR TO

REMOVAL

TO OUR NEW STORE.

IVINS, DENTZ & MAGEE,

CARPET MANUFACTURERS,

52 S. Second St., Philadelphia.

DR. BROWNING'S PERFECTED OXYGEN TREATMENT

FOR CONSUMPTION, CATARRH, HAY FEVER, DYSPESIA, RHEUMATISM, GENERAL DEBILITY, ALL CHRONIC DISEASES OF THE THROAT, LUNGS, BLOOD AND NERVOUS SYSTEM.

THE GREATEST ADVANCEMENT IN THE USE OF OXYGEN.

OFFICE AND HOME TREATMENT. INTERESTING TREATISE FREE BY MAIL.

WALTER C. BROWNING, M. D., 1235 ARCH ST., PHILADELPHIA, PA.

THE DINGEE & CONARD CO'S BEAUTIFUL EYE-BLOOMING ROSES

For 18 Years our eye-blooming roses have been the most popular of all. Latest Novelty and most beautiful. Our New Guide, 80 pp., describes nearly 5000 varieties of Roses, the best Hardy Shrubs, and Climbing Vines, and New and Rare Flower Seeds, and tells how to grow them—FREE Address: THE DINGEE & CONARD CO., Rose Growers, West Grove, Chester Co., Pa.

SPENCERIAN STEEL PENS
Are The Best

SEEDS AND IMPLEMENTS.
D. LANDRETH & SON,
21 & 23 South 6th St., Philadelphia.

Estey Organs
Pianos

To those who are using the ESTEY ORGAN no word of praise or commendation from us is needed to convince them that it has no superior; but what we do want to say to them is this: The ESTEY PIANO is just as thoroughly made, and is guaranteed to give as good satisfaction as the Organ has. If you want a piano, you run NO RISK in buying an Estey. Very low for cash, or on easy monthly payments.

ESTEY, BRUCE & CO., 18 N. Seventh St., Philadelphia, Pa.

BOOKS BOUGHT.

We want all the OLD BOOKS we can find. If you have a large library or small parcel of books you do not want, send us your address, and we will call and examine them. We are always prepared to buy and pay the cash at once, whether it amounts to five dollars or five thousand.

Leary's Old Book Store,

No. 9 SOUTH NINTH ST.

(First store below Market St.).

PHILADELPHIA, PA.

PIANOS

At less than usual prices, and on far easier than usual terms.

Geo. Kelly & Co.,

810 Market St., Phila.

Delicious COFFEE! This can always be obtained from "Wood's Old Dutch Java Coffee" if your dealer does not supply it, send 4c. postage with his address, and four for a sample, to THOS. WOOD & CO., Boston, New York.

The Great Secret of the Canary Breeders of the Harts, will restore the song of cage birds; 10c. by mail. Sold by druggists. Directions free. BIRD FOOD CO., 400 N. 3d St., Phila., Pa.